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Satya Prakash

(The True Light)

History of Pirana Satpanth or Imamshahis

and its influence on Hindu K.K.P. Community

In English Language

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Imammuddin Abdur Rahim Saiyyed alias Imam Shah Bawa / Imam Shah Maharaj, the founder of Pirana Satpanth, with Hazarbeg in Mohammad Begda's court

A comprehensive yet brief history of Pirana Satpanth, a Nizari Ismaili sect of Shia Branch of Islam. This book touches upon some of the aspects of social and religious history of Kachchh Kadva Patidar Community also.
This book is based on government and other strong evidences.

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About Real Patidar books

Real Patidar's mission is to organize the information on Satpanth religion, which is a Nizari Ismaili sect of Shia branch of Islam, and to make it universally accessible and useful. Real Patidar Books helps readers discover the material on Satpanth online while helping authors and researchers in their studies. You can know more by visiting http://www.realpatidar.com

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For Reference See Pages: 90, 99, 122, 173.
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પ્રેરણા શ્રોત...
Source of Inspiration….

This image is very special. Its very inspirational. The image depicts the mighty strength of Lord Vishnu and the blessings of Maa Laxmi.
The expression on the face of Lord Vishnu gives inner strength to me.

આ ચિત્રનું મારા માટે એક ખાસ મહત્વ છે. એ પ્રેરણા દાયક છે. આ ચિત્ર આપણને ભગવાન વિષ્ણુની મહાશક્તિઓનું દર્શન કરાવે છે. તેમજ આપણને માતા લક્ષ્મીના આશીર્વાદની પણ પ્રતીતી કરાવે છે.
ભગવાન વિષ્ણુના ચેહરાના ભાવોથી મને આંતરિક શક્તિ મળે છે.

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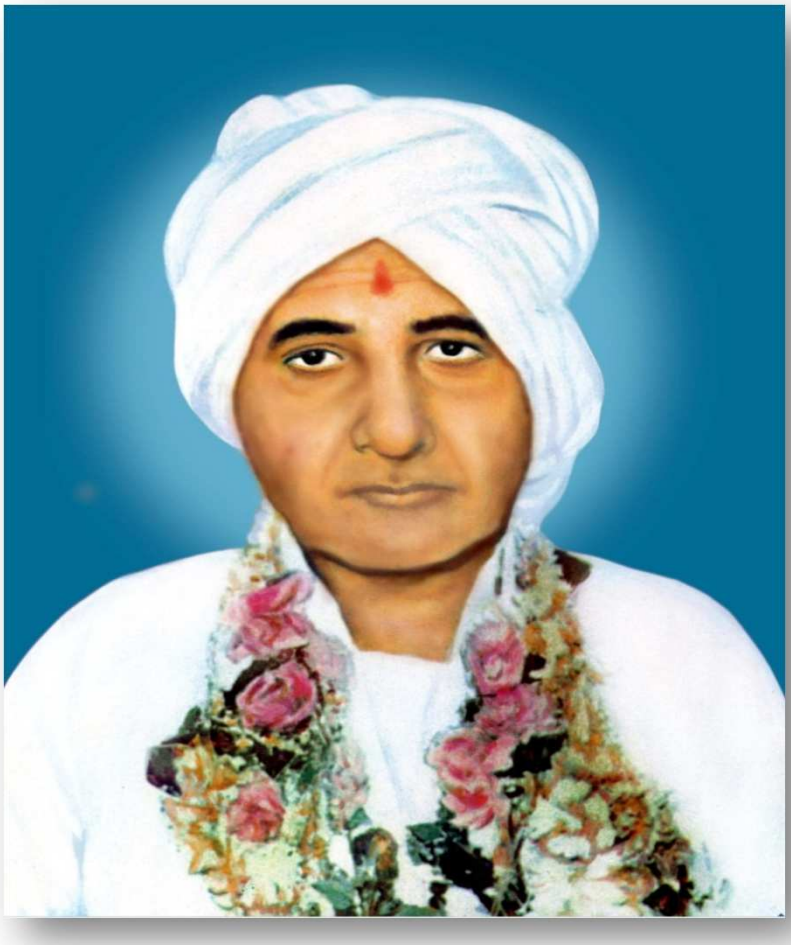
આ ગ્રંથ સમર્પિત છે...
This book is dedicated to...

સંત શ્રી ઓધવરામજી મહારાજ
Sant Shri Odhavramji Maharaj



A true saint, a heavenly soul.
His unselfish work for the cause of Sanatan Dharm, brings blissful tears in the eyes of people.
He was the person who gave the strategy and the idea to break free from the strong shackles of Satpanth religion.
Our Samaj is heavily indebted to this great and true saint.
As if he was born only for the upliftment of our community.

એક સાચા સંત અને દૈવી આત્મા.
તેઓશ્રીના સનાતન ધર્મ માટે નિસ્વાર્થ સેવાભાવની સ્મૃતિ માત્રથી લોકોની આંખો લાગણીથી ભરાઇ આવે છે.
સતપંથ ધર્મની મજબુત પકડ તોડીને જ્ઞાતિને સનાતન ધર્મ તરફ વાળવાની રણનીતિ આપનાર આજ મહાન સંત છે.
આપણો સમાજ આ મહાન સંતનો સદાયમાટે ઋણી રહશે.
જાણે આપણી જ્ઞાતિની સેવા કાજે જ આ મહાન સંતશ્રીએ જન્મ લીધો હતો.

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સમાજના આદ્ય સુધારક, શ્રી નારાયણજી રામજી લીંબાણી
Aadhya Sudhark of Samaj, Shri Narayanji Ramji Limbani

A great visionary and socio-religious activist.
Thanks to his efforts that we realised about our great Sanatan (Hindu) religion and the history of our Community.
He was the pioneer of the religio-socio-economic revolution in our community.

એક મહાન દૂરદર્શી તેમજ મહાન સમાજ અને ધર્મ સેવક.
જેઓશ્રીના અથાગ પ્રયત્નોના કારણેજ આપણને આપણો મહાન સનાતન ધર્મ અને જ્ઞાતિના ઇતિહાસની પ્રતીતિ થઇ.
જ્ઞાતિમાં ધાર્મિક, સામાજિક અને આર્થીક ક્રાંતિ લાવવાવાળા પ્રથમ અગ્રણી.

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વીર જ્ઞાતિ સેવક, શ્રી રતનશી ખીમજી ખેતાણી
Veer Gnati Sevak, Shri Ratanshi Khimji Khetani

The most dedicated and a great person, who sacrified his life and wealth, for the noble cause of our Community and Santan Dharm.
By his work, he was responsible for ensuring that the Community sucessfully re-embraces Sanatan Hindu Religion and returns to the roots of its ancestors.
Without him we would not have come back to our original Sanatan religion.

સનાતન ધર્મ અને જ્ઞાતિ માટે પોતાનું જીવન અને મિલકતોનો ભોગ આપવાવાળા એક સાચા અર્થમાં સમર્પિત અને મહાન વ્યક્તિ.
પોતાના કર્મ દ્વારા, જ્ઞાતિ સફળતા પૂર્વક સનાતન હિંદુ ધર્મનો અંગીકાર કરી અને પોતાના પૂર્વજોના મૂળ સમજી શકે તેવું, સુનિશ્ચિત કરનાર મહા માનવ.
જો આપશ્રી ન હોત તો કદાચ આજે આપણે સનાતની બની શક્યા ન હોત.

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(The True Light)
History of Pirana Satpanth or Imamshahis
and its influence on Hindu K.K.P. Community
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Preface

Everybody, at some point of time, would be curious about one's past and of his ancestors. In school we only learn about history of our Country and Society in general. Hence, my knowledge about the history of our community was limited to the knowledge I got from academics.

Our Community, Shri Kachchh Kadva Patidar Community, had never seriously taken interest in educating its members about the true history. From the time I grew, the only thing I heard was that our Community, originally followers of Santan Religion (Hinduism), used to follow Satpanth religion, a Nizari Shia Muslim sect, also known as ImamShahi Satpanth or Pirana Satapanth, advocated by a Muslim, Imam Shah Bawa, who came from Iran. And of-late re-embraced Hindu religion few decades ago. The level of general knowledge about religious history, amongst the masses, was astonishingly very poor. There were very few known source to know about the true history.

I always felt that the words 'Community' and 'Society' were one and the same and used interchangeably. On the other hand I used to hear about Sanatan Samaj and Satpanth Samaj (both separate societies) within our community. But I never bothered to put enough efforts to understand the intricacies of the words 'Community' and 'Society'. On the other hand, I started noticing the cries in our society about the systematic atrocities caused by people from Satpanth Samaj. Literally every village, in Kachchh, was victim of the very systematic atrocities (planned in a way that the victim gets entangled in false police and court cases) caused with the aim to create an environment of fear amongst the people who work and speak for the interests of the Sanatan (Hindu) Religion. These cries became louder and louder. To my great dismay, I learnt that our community was not united and it has two societies, the other being Satpanth Samaj, following the religion preached by Imam Shah called Satpanth.

Of-late, during the eve of 50th anniversary of the constitution of our Samaj (society), Shri Akhil Bharatiya Kachchh Kadva Patidar Samaj, ("ABKKPS") the number of instances of atrocities caused by people from Satpanth Samaj, increased dramatically. The pain caused by these atrocities was so high that it touched the nerves of common people. The feelings of ordinary people were hurt. There was tremendous uproar amongst the ordinary people against Satpanth. My curiosities to know religious history increased and thus lead me to do research on Satpanth to understand its basis, fundamentals, principals and values.

I was shocked to learn that Pirana Satpanth uses the most dreaded and effective weapon of Islam, the Taqiyaa, to confuse, divide, conceal and to fool people to make them believe that Satpanth is a Hindu sect. Satpanth also advocates paying tithe ("Dasond"), (10% of annual income) to its religious heads. Nobody has right to question the use of this money. Naturally more the number of followers, the greater would be the share of money received each year, by its leaders/preachers. The ulterior motive came out very clear and that was to save its dwindling number of followers from drifting away from Pirana Satpanth, by bringing in new followers from our Community, by fooling them to believe that Satpanth is a Hindu sect. This would not only give social security, but also financial security. The use of Taqiyaa was very successful mainly because very large portion of our community was ignorant about its religious history and registration of new (formal) Samaj called Akhil Bharatiya Kachchh Kadva Patidar Samaj, in 1960, by the people who quit Satpanth and embraced Sanatan Dharm. A point worth noting here is that are enough documents suggesting that informal Samaj was already in existence way back during late 1930s and early 1940s, which was later on given a legal format, in 1960.

This is the point, where several likeminded people, whose hearts burnt for the cause and interest of Sanatan (Hindu) religion, came together and started raising voices, as a joint effort, against the atrocities caused by Satpanthis. Atrocities were part of Taqiyaa exercised, so that people do not raise questions about its Islamic connection. I personally was deeply disturbed upon learning the modus operandi and objective of the people behind these atrocities. These are the people who are solely responsible to disturb the peace and harmony of our Samaj.

Within our Samaj, supporting the cause of Sanatan religion meant working against the interest of Satpanthis. That means inviting trouble from people of Satpanth Samaj. I was taken aback by this hard reality and felt like shying away by finding some good excuse like lack of time, somebody else would do, why me… etc. But, I always had a burning desire to do something for the interests of ordinary people. For days together, my thoughts never allowed me rest in peace. Taking clue from the bad experiences of other Sanatan Dharm workers, I wanted to shield myself from the systematic atrocities caused by use of false police and court cases. Also, being an ordinary person of the Samaj and having no backing of leaders of ABKKPS, I felt it would be utter foolish and suicidal to come out openly in support of Sanatan religion.

Amongst these circumstances, I found an idea that was most suitable for me. I felt that there was an opportunity, whereby I could work for the interests of

Sanatan Dharm and at the same time need not reveal my true identity. The idea was to use the internet to the best possible extent. I created an online identity using pen name called “Real Patidar” and started educating people of our Samaj about the true facts and its history, by way of sending emails. My initial email id was realpatidar@gmail.com, but later on as the load of emails increased, I switched to mail@realpatidar.com. This turned out to be most ideal and suitable solution as I could sit from my home, work voluntarily, and keep the members of our Samaj, updated and educated, about the happenings and history of our Samaj and its religion.

Toying with the idea, I started sending educative emails and in process started researching on the community’s religion and its history. The outcome of my research work formed the emails giving full particulars of information and its basis. Slowly my work got noticed and also appreciated. Many people started supporting and joining me. Later I created a group (realpatidar@googlegroups.com) on internet where ordinary people could also contribute. The magnitude of public participation went up so high that it became a people’s movement. I call this movement as “Real Patidar Movement”. Today thousands of people eagerly wait for the emails from Real Patidar and its online group.

From the people’s response to the emails, two things became apparent. Firstly, that though people of our Samaj were aware that Satpanth was a Muslim religion, they were ignorant about its roots, how were the people of our community deceived etc. Secondly, on occasions when there was need to explain to the people outside our community about the facts of Satpanth, there was no single book which presented in a systematic way with solid documentary proofs. Hence some days back on 20-Apr-2011, I created a presentation (which could be run on a computer or in a video player). The response to the presentation was overwhelming and beyond all expectations. The response was so good that people started demanding a presentation in a book format. Hence I have created a book which contains the slides of the presentation and am presenting it before you.

I sincerely thank all people (without naming anybody) for participating in the online group, giving suggestions, forwarding research material and supporting this noble cause for the benefit of the ordinary people of our Samaj. Without the help and support of people from the ground, this movement would not have been so successful and would not have been eligible to be called a “Real Patidar Movement”.

I am personally extremely happy that my long and hard efforts have been fruitful in guiding, inspiring and instrumenting by the people and the leaders of

the Samaj to take the steps in right direction. Also I am equally happy to note that I have been successfully able to make use of latest technology, the information technology, for the benefit of the ordinary people of our Samaj. Many people who were completely computer illiterate, started following the emails. Some of them actually learnt and started sending emails. Many such benefits will come to light in due course. Surely, the benefit of this movement is multifold, with a huge potential ahead. I am confident of getting more and more support and encouragement for this noble cause. Equally I am confident that many more people will join the movement and reap its benefits.

Concluding, we should not forget that…. the struggle is not over. The struggle is ON and it's a long way ahead.

|| Jay Sanatan Dharm || || Jay Laxminarayan Bhagwan ||

06-Sep-2011
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History of

Satpanth or Indian Ismailism

and its influence on Hindu K.K.P. Community

Imamshahi faction

also known as

Pirana Satpanth / Kaka Panth

www.realpatidar.com
mail@realpatidar.com

Version: 2
Release: 06-Sep-2011

General

This presentation is aimed at people who have limited prior knowledge of Satpanth, but want to get an overview of its history and technical aspects like its Doctrine, Fundamentals, Literature etc.

- Only for knowledge and educational purpose.
- For healthy discussion and debate.
- Excludes any religious or political propaganda or controversy.
- This presentation is based on strong supporting documents, resources and work by eminent writers.
- It also includes, to some extent, information preserved by oral tradition, in the KKP Community.
- Request to form the opinion, objectively and based on own study of the subject.
- This presentation does not aim to make an attempt to disregard or disrespect the true Satpanth.
- In case some slides are found to be uncomfortable, request you not to consider these slides to be targeted against any religion or sect.
- The only aim of this presentation is to present the historical facts in front of people for which works of several researchers, government records etc. have been relied upon.
- At many places “Satpanth” and “Satpanthis” words are used interchangeably. Which means at some places where “Satpanth” is mentioned, reference is actually drawn to “Satpanthis”.
- “Hindu” and “Sanatani” words are also similarly used interchangeably.
- Unless otherwise specified, dates are mentioned in “DD-MM-YYYY” format.

2

Stages

This presentation is divided into;

1. Stage 1: Era up to Imam Shah's death
2. Government Records and Researchers' Findings
3. Taqiyya
4. Stage 2: Post Imam Shah Era

3

1. Stage 1

Era up to Imam Shah's death

4

Topics Covered

In Stage 1, we will touch upon…

1. Roots of Satpanth
2. Role of Imam Shah
3. Propaganda of the Satpanth religion
4. Method of Conversion
5. Imams and the Divine Light
6. Sufi Guise
7. Sufi Spirit
8. Doctrine
9. Das Avataar (Satpanthi Version)
10. Literature of Satpanth – Ginans and Dua & Kalma or Prayer

5

1.1 Roots of Satpanth

A brief note…

6

Roots of Satpanth …

- After the death of Prophet Mohammed, the founder of Islam, two main sects of Islam came into existence i.e., the Shias and Sunnis.
- Shias, consider Ali, the son in law of Mohammad, as the bearer of the Divine Light, which created this world and thus the incarnation of the God himself.
- This Divine Light, supernaturally, passes on from father to son, in every generation. Hence one of the Ali's direct descendants would always possess this Divine Light in him, all the time.
- The person, believed to be bearing the Divine Light is considered as 'Imam' of the time and hence the living incarnation or avataar of Ali, the God.
- In Ali's lineage, generation after generation, this light passes on.
- Slowly as the time passes, for reasons like internal fights, murders etc., difference of opinion caused further split in the Shia Sect.

7

… Roots of Satpanth

- Islam -> Shia -> Ismaili -> Nizari branch was founded in 1094 in Alamut (in Iran) by the Ismaili dai, Hasan-e Sabbah. The name Nizari comes from the name of Imam 'Nizar' under whom Hasan-e Sabbah worked.
- Satpanth is a branch of Nizari Ismaili Sect of Shia Muslims.
- Satpanth is divided into two main branches;
  - The Khojas, who are followers of His Highness the Aga Khan, and
  - The Satpanthis who follow the *Pirs* who are the descendants of Imam Shah. (This division is also known as *Imamshahi Sect*, *Pirana Satpanth*, *Kaka Sect*, *Matia Sect or Mumna Sect*)

8

Functioning

- The Imam used to function through his carefully appointed "Pirs" and "Dais".
- Pirs were directly appointed by the Imam. Pirs were allotted certain geographical area where his duty was to spread the religion and get new converts. Pirs were required to report to the Imam regularly.
- To take an analogy, Imam was the central authority and the Pir was the Governor of a particular area.
- Dais on other hand were people who are supposed to roam around and help Pirs in their work.
- Thus even though Imam would never leave his home, he was in full control of the affairs through a carefully designed, institution-like system in place.

9

Formation –overview …

- Pir Sadruddin, the great grandson of Pir Shams, was the real founder of the Satpanth Sect. He is buried in Uchh, Pakistan.
- His son and successor Pir Kabiruddin (Abu Qalandar Hasan Kabiruddin) carried forward the mission of his father and died in Uchh.
- Imam Shah, son of Pir Kabiruddin, was the founder of Pirana Satpanth.

10

… Formation -overview

- The movement (to form Satpanth) was started in 14th century by several Ismaili missionaries who came from Persia.
- The learned and wise missionaries, first of all took up the study of the local languages, Sanskrit, and the literature of Hinduism, which they mastered perfectly.
- By judicious combination of the tenets of Hinduism with those of Islam, *they paved the road to the latter,* facilitating the conversion of many Hindus.
- They expounded their teachings after Hindu models and standards, in versified sermons (moral teachings in paragraphs), written in shlokas, in different local dialects, called *ginans* (from Sanskrit word *jnanam*), the knowledge.
- They vary in contents from pure Sufism to pure Hinduism.

11

1.2 Role of Imam Shah

Who was Imam Shah?

Was he ever appointed as 'Imam'?

What was his mission in India?

12

Role of Imam Shah …

- The word "Imam" does not refer to any "Title" or his selection to the post of "Imam". But it is short form of his full name, Imamuddin.
- Saiyyed Imam Shah (full name Imamuddin Abdur Rahim Saiyyed), born in Uchh, was just about 19 years old when his father Pir Kabiruddin died.

As per popular belief;

- Imam Shah was not in Uchh, at the hour of his father's death, but miraculously receives information and arrives just at the moment when his bier (corpse) is carried in procession.
- He learnt that his 17 elder brothers had distributed amongst themselves, the estate of his father, leaving nothing for him.
- He also learnt that Tajuddin, brother of his father, Pir Kabiruddin, was appointed as successor and thus the new Pir.

13

… Role of Imam Shah …

- He stopped the procession and immediately starts demanding his "share" from his 17 brothers.
- When his brothers object to such demands, a hand of dead comes out of bier with a rosary and a piece of sugar.
- And the voice bids him to go to Persia and to demand his share from brother of his father.
- Imam Shah immediately leaves for Persia, meets the "Imam" in the throne, but does not succeed in getting himself recognised as Pir.

14

… Role of Imam Shah

- Imam Shah returns to India and goes to Gujarat.
- Imam Shah settles at Pirana (meaning coming of the "Pir"), near the village Girmatha. This place is also known as Imampura.
- However he continued the half completed work of his grandfather and father.
- With the help of miraculous powers, he converted many Hindus to Satpanth religion.
- He is buried at Pirana Shrine. According to the work by Wladimir Ivanow, he died at the age of 63. He was succeeded by his son Muhammad, who is usually called either Nur Muhammad or Nar Muhammad, which imply his being an Imam.

15

1.3 Propaganda

The most effective strategy
behind ensuring the success of Ismaili missionaries

16

The Propaganda, that led the Shia Missionaries… meet with greater success in India

17

Propaganda -background

- Islam, since its beginning, always remained a proselytizing (converting people to Islam) religion, and even now has not entirely lost such tendency.
- The speed at which it spread over large countries was unparalleled in history.
- Such countries were either those people with nations of a Semitic (relating to Arabic, Hebrew etc.) stock
- In countries with a different cultural outlook, as in Europe, India and China, Islam had very little success and only centuries of domination permitted it to make some headway.

18

Propaganda -Obstacles

- Let us look at the obstacles faced by Islam in countries which has cultural outlook different from Arabic culture.
  1. The new convert had to switch his religious life to the new ideas expressed in a difficult foreign language, adopt foreign standards, ideals and so forth.
  2. In a caste based social system in India, an individual being nothing without his caste connections, the only method that could work was mass conversion. Not of individuals, but of whole castes.
- Because on non-realisation of above idea, that Islam met with less success in India, than in other countries.
- By sound and clever reasoning, the Nizari Ismaili missionaries devised some methods which helped them to overcome such local obstacles.

19

Solutions to obstacles …

- Such conversion methods depended on two principles
  1. One was their bold tactics in ***separating the meaning and spirit of Islam from its hard Arabic shell***.
  2. Other was ***concentration of efforts*** on few definite castes, or those strata of the depressed classes in which the caste hold was weaker than in higher ones.
- *They explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism*
- To the Islamic religious nucleus are added all sorts of the original Hindu taboos, customs, restrictions, prejudices etc., of which Hindu life is so full.

20

… Solutions to obstacles …

- Mass conversion substantially differs in nature from individual cases. Peer group pressure also helps complete the mass conversion process.
- In order to convince the masses, stories were said of how a saint worked a miracle which, by its super naturality, at once convinced either one or many unbelievers.
- And thus, the new converts *gave up all their objections*, and *instantly* became *sincere and devout followers* of the "truer" religion, ('Satpanth') as preached by the saint.

21

… Solutions to obstacles …

- For an intended convert, the new religion what has presented a great attraction, the "supernatural element" (as referred in the stories) played the part of an accelerating factor, shedding the remaining doubts.
- It was the effort to make *Islam recognised as the religion of the final period, Kaliyug*.
- In line with the propaganda of mixing Hindu tenets with Islam, *Ali Talib, the first Imam*, was introduced as the expected *Tenth Avataar of the Deity*.
- Similarly, while retaining his Ismaili affiliation the Imam was, (from the very beginning) considered to be a manifestation (avataar) of Vishnu and often referred as Narayan and Nishkalanki Avataar.

22

… Solutions to obstacles

- The Kuran, was presented as the last Veda (Atharva Veda), cancelling and abrogating the former scriptures.
- On the other hand continued with the same Hindu tradition of periodical Divine revelation.
- The story is extended to say that Ali Talib, the 10th Avataar, was not any ordinary legendary religious hero, who came upon the historical stage, performed his miracles and disappeared.
- He was, so-to-speak, ***"continued"*** *in his successor-Imams, the manifestations of the same Divine Substance.*

23

Propaganda… Sync with orthodox Islam

Whether the aforesaid Propaganda, introduced a new religion?

Was the propaganda in sync with the orthodox Islam?

24

Sync with orthodox Islam …

The propaganda adopted above, was completely in sync with tenets of Islam.

- As is well-known, Islam itself from its inception favoured historico-philosophic theories depicting the Divine Revelation as a *single process.*
- It started with first man, Adam, who was the same time the first great prophet, the Apostle of God.
- In circles, inclined to a compromise with the local ideas and conditions, a theory was commonly favoured, according to which those whom the Hindus regarded as their gods or great saints were, in fact, some of those ancient prophets of God sent to their country.

25

… Sync with orthodox Islam …

- They brought the matter a step further by proclaiming Islam the crowning phase of the whole development of Hinduism.
- According to them, the Kuran was the last and final Veda, (Atharva Veda) and interpreting the verses of Atharva Veda to give the message of Kuran.
- Thus completing, abrogating and superseding the earlier revelation.
- *In this theory Hinduism was merely a preparatory phase, just as Christianity, Judaism, etc., in the revelation of the only True Religion, Satpanth.*

26

… Sync with orthodox Islam

- Thus, from a purely Islamic view point the method of bridging the difference between Islam and Hinduism adopted by Ismaili missionaries was perfectly correct, in no way conflicting with orthodox ideas.
- In short, the propaganda was designed in a way to make sure Hindus lose faith on their religious fundamentals, corrupt their religious practices.
- Thus to lead Hindus in a way that they ultimately walk on path leading towards Islam.

27

References …

- Ishtiaq Husain Qureshi writes in "The Muslim Community of the Indo-Pakistan Subcontinent" (Karachi, 1977, pp. 41-2) that,, “There are several instances on record where an Ismaili missionary posed as a Brahmin or a Hindu priest and instead of flatly contradicting the doctrine of the faith, he sought to subvert, he confessed its basic assumptions and introduced some of Ismaili beliefs in a disguised form and thus slowly and gradually paved the way for total conversion.”
- Lack of total adherence has never worried the Ismailis, because they are fully confident that the convert will ultimately accept the faith fully.

28

... References

- Ali Ahmad Brohi says in "History of Tombstones" (Hyderabad, 1987, pp. 133-4) that, "Anyone who embraced Ismaili dawa was free to practice his traditional cult and even retain his previous names, caste, identity with the additional declaration of faith in Imam and veneration for Pirs and descendants of Ali. By the adoption of such liberal attitude a great many powerful tribes, such as Langah, Soomras and Lohanas, were attracted to the Ismaili Satpanth."

29

1.4 Method of Conversion

What was the method adopted by…
Pir Sadruddin, the founder of Satpanth

30

Method of Pir Sadruddin's mission

- Muhammad Umar writes in **"Islam in Northern India"** (Aligarh, 1993, p. 371) that, "Perhaps one factor which greatly contributed to the popularity of Islam among the Hindus was that the Muslim mystics did not ask the newly converted Hindu to renounce their former customs and rituals. They presumed that the converts themselves would renounce the un-Islamic practices in due course. As such we find references about the Hindus, who had embraced Islam but still practicing the traditional beliefs and customs even after conversion".
- Likewise, it ensues from the kernel of the ginans and traditions that the landmark of Pir Sadruddin's mission was the gradual conversion into at least **three processes**. The method he employed was based on a special missionary framework.

31

Method of Pir Sadruddin's mission
Stage 1: Embryonic stage

- The disciples were given the ethical and moral teachings with a simple understanding of the Satpanth (true path). Local symbolic terms in native dialects were employed in the sermons and ginans, such as alakh nirinjan (Ineffable God), guru bharma (Muhammad), nar naklank (Ali), nar (Imam), guru/gur (Pir), harijan (devotees), gat (assembly), gat ganga (prayer-hall), gatpat (holy water), jaap (invocation) etc.
- Special ginans were composed with supreme skill in the languages of the country folk for the disciples, providing them the flavour of the traditional bhajan (song), wherein Pir Sadruddin identified himself with the appellations of Gur Sahodeva and Gur Harish Chandra.
- The emphasis was placed on making the transition from Hinduism to Islam as easy and as smooth as possible.

32

Method of Pir Sadruddin's mission Stage 2: Mid stage

- In the second stage, the disciples were entrusted the solemn word (guru mantra, or sat shabd) to mutter it privately on every midnight.
- The disciples were imparted that the tenth incarnation of Vishnu was manifested at salmal deep (Arabia) as naklank (Ali), who was then in the dress of Shri Salam Shah (Imam Islam Shah), residing at Irak Khand (Iran).
- In summary, the new converts saw in Satpanth a completion of their old faith, and through this orientation, they also found Prophet Muhammad and Imam Ali coherence in their own tradition.

33

Method of Pir Sadruddin's mission Stage 3: Conversion stage

- Emphasis was continued to be given in getting absorbed in meditation.
- Pir Sadruddin then began to censure the new converts for their Hindu rites, condemning under logical expressions, such as caste distinction, idol-worship, ritual bathing, the authority of the six schools of Hindu philosophy, and the traditions of asceticism ("sanyas") and abstraction ("tyag") from the world.
- Pir Sadruddin indeed islamized the faith of the people mildly and never hampered in their culture, and the Hindus in masses absorbed the best of Islamic thought more Indian than foreign in character.

34

Conversion Formula

Bombay High Court findings in the famous 1866 Aga Khan Case.

- Ismaili Dais were instructed how to convert. E.g., "If it be a Christian, he hopes to 'bring over' he must expatiate on the obstinacy of the Jews and ignorance of the Mussalmans, must profess the reverence for all the chief articles of the Christian creed, but gently hint that they are symbolic and point to a deeper meaning to which the Ismaili system alone can supply the key. He may suggest that the Christians have somewhat misinterpreted the doctrine of the paraclete. That a Paraclete, then is, and that it is to this the true Paraclete - that the Dai or Missionary would lead his enquiring friend".
- Similarly, for a Jew target, he must speak against Christians and Muslims, win his confidence, and slowly say that "messiah" will come, and he is none other than Ali.
- **In the nut shell: The idea was to start preaching the religion of the target person, mix and win his confidence. Then slowly suggest him that whatever his religion teaches is just symbolic. The true God is Ali and true religion is Shia Muslim.**

35

1.5 Concept of Imams & Divine Light

Concept of line of Imams, the living avataar of Lord Vishnu
Divine Light (a.k.a. Akhand Jyot), the source of universe

36

Imam Ali, the 10th Avataar of Vishnu

This picture is obtained from an Italian website: http://www.tradizionesacra.it/imamali-krishna-vishnu.htm

37

Imams & Divine Light …

- Originally in Islam (including Ismailism), emphasis was that the Prophet and the Imams, though chosen by God for such an all-important mission, were, nevertheless, ordinary mortal men.
- Differing from other ordinary men, by their superior intellects only.
- This super natural intellect at later times became more and more divinized and under the influence of various philosophical and mystical theories became a kind of Divine Light.

38

… Imams & Divine Light …

- The way Pirana Satpanthis changed the name of Khana (Jamat Khana) to Jyoti Mandir, this Islami Nur's name was also changed to "Akhand Jyot". Hence the Akhand Jyot lit in a Satpanthi Mandir is actually the "Islami Nur". There is no real Hindu connection to it.
- Being Divine, this substance, manifested in the Prophet and the Imams, was thus imperishable and eternal, and the theory was developed that it always remains in one particular line of the first Imam's descendants, supernaturally transferred from the father to the son.
- An uninterrupted line of Imams must not only be in existence now, and in the future, but also must have been in existence ever since the creation of the world and even before it.

39

… Imams & Divine Light

- Therefore the followers believe that the same force which constitutes Imamiyat, was responsible for the creation of the Universe and thus that the first Imam, Ali, and after him the Imams in general, were identical with the Creator, the GOD.
- Thus, logically enough, in the terms of the Hindu theogony, 'Ali' is the continuation of the line of Avataars, i.e., visible manifestations of the Deity, the Creator, the GOD.

40

1.6 Sufi Guise

Adoption of principles of Sufism

41

Sufi Guise …

- Satpanth literature consists of, authors giving vent to their feelings on general matters, moral ideas and so forth, *adopting the Sufi manner of expression* as a ready model.
- And then entering into the spirit of Sufi symbolism, they would either internally or not, *smuggle* their *prohibited* (pertaining to Islam) ideas in a *symbolic form*.
- The immense difficulty in dealing with such unconventionalised relics of sect lies in the necessity of knowing beforehand what is the aim of the author and to what they allude. Because of this difficulty, chances that the reader would fall prey are very high.

42

… Sufi Guise

- Sufi guise was successfully used even in ordinary life by Satpanth *Pirs*.
- Even today "Shams Tabrez", as they call *Pir* Shams in Multan, Hasan Darya (Hasan Kabiruddin) and Haji Sadar Shah (*Pir* Sadruddin) near Uchh, all are revered as Sufi *Pirs*. Whereas these Pirs were actually the founders of Satpanth religion.
- Imam Shah of Pirana is also branded as Sufi Pir

43

1.7 Sufi Spirit

Effects of Advantages and Disadvantages of Sufi spirit

44

Sufi Spirit…

- Sufi spirit never laid stress on the outward appearance. It always gave importance in following its preaching.
- Laying stress on the moral and spiritual moments in religious life, the sufi spirit of Pirs did not attach special importance to the forms of outward piety.
- This was an asset and at the same time a danger.
- Non-insistence on reciting the daily prayers (ex. Namaz) etc., made conversion of Hindus much easier.
- **But absence of outward signs of connection with Islam, offered a great possibility of Hinduism to hold them within its fold.**

45

…Sufi Spirit

- For this reason those converts who remained faithful to the original Ismaili doctrine, the Khojas, could evolutionize towards purer forms of Islam, gradually giving up their original Hindu psychology and practices.
- **But those who sided with Imamshahi Pirs, (after the split) were bound to yield to the continuous pressure of Hinduism and to shift further and further away from Islam.**
- The important point is that due to absence of outwardly connection with Islam, the followers tend to drift towards Hinduism.
- In the slides to come, we will see that, by using taqiyya, how Satpanth used this point to its favour and survive itself in difficult times.

46

1.8 Doctrine

A brief overview of the doctrine of Satpanth

47

Doctrine…

- Satpanth believes in One God, the Creator of the world. The idea is same as in the Kuran.
- But at the same time admit the theory of incarnation or avataar.
- The Divine Light (refer slides of Line of Imams & Divine Light) which is the source of life, order and consciousness of all being, becomes focused upon a certain mortal man.
- Such mortal man, remains an ordinary man as far as his body is concerned.

48

… Doctrine …

- As this substance is indivisible and cannot be partly in one place and partly in another, there must be a complete equation between him and God.
- Such Divine Man is the Imam, the direct descendant and successor of 'Ali', the son-in-law and cousin of the Prophet Muhammad.
- Imam is considered to be Divinely inspired leader of mankind and there must always be an Imam in the world.

49

… Doctrine …

- It borrows the concepts from Hindu Cosmology. Accordingly the time cycle of this world is divided into 4 yugs etc.
- Each of these Yugs are further divided into several periods during which the Creator (God) manifested himself in a certain form.
  1. First Yug, Satyug, is divided into 4 periods and avataars are Machh, Kachh, Varah, Narsingh
  2. Second, the Tretayug, into 3 periods and their avataars are Vaman, Parshuram, & Ram
  3. Third, Dwapar Yug, into 2 periods with Krishna and Buddha avataars
  4. **Last and final yug, Kaliyug into 1 period, which contains only one avataar of 'Ali'**
- In this way the ten avataars of Hinduism are explained and in the last avataar of present times, the Kaliyug, Islam is shown to be the final religion of the human being.

50

… Doctrine …

- The fundamental idea of an avataar is the fight of the Deity against the Arch-enemy who either steals the Veda or does some other mischief.
- Thus, in Kaliyug, the Arch-enemy will make his appearance in the form of "Kalinga" and "Nakalanki Narayan" Imam will defeat him.
- Atharva Veda (the Kuran) is the designated for Kaliyug, further suggesting that all other vedas are void in Kaliyug.

51

ચાર યુગના પૂજ્ય પાત્રોની યાદી

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

''ॐ नमो श्री निष्कलंकी नारायण जनार्दनाय भस्मायुधाय विद्महे दिव्यनेत्राय धीमहि, तन्नोज्वरहरः प्रचोदयात्''

અ.નં.	વિગત	પહેલો સતયુગ	બીજો ત્રેતાયુગ	ત્રીજો દ્વાપરયુગ	ચોથો કલિયુગ
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૨૦	મનુષ્ય આયુષ્ય	૧,૨૦,૦૦૦ વર્ષ	૧૨૦૦૦ વર્ષ	૧૨૦૦ વર્ષ	૧૨૦ વર્ષ
૨૧	દાગ	વાયુદાગ	જળદાગ	અગ્નિદાગ	ભૂમિદાગ
૨૨	યુગનુ આયુષ્ય	૧૭,૨૮૦૦૦ વર્ષ	૧૨,૯૬૦૦૦ વર્ષ	૮,૬૪૦૦૦ વર્ષ	૪,૩૨૦૦૦

It is said that there is no concept of Vaari Yagn in Hinduism

સતપંથ પ્રકાશન સમિતિ

પ્રેરણાપીઠ-પીરાણા, તા.દસક્રોઈ, અમદાવાદ-૩૮૨૪૨૫

… Doctrine …

- According to the ginans, Nikalank Avataar will come from the West (a reference to the first Nizari center in Iran, at Alamut, in the Daylam region).
- His main task will be to fight against the Danavas (a category of Hindu demons) and in particular against the fiercest one, Kalinga (Kalingo) who is said to be the personification of Kaliyug and its evils.
- The destruction of Kalingo by the Imam Mahdi is a major feature of the final Resurrection which brings the Kaliyug to an end.
- Then the Lord will wed Vishva Kunvari or the Virgin Earth, viewed as a symbol of the converted community.
- The place where the Lord will marry Virgin Earth is said to be at Pirana (called as Kunvarika Kshetra), the place where Imam Shah is buried.

54

… Doctrine …

- Kalinga is portrayed as a real demon-king whose pious wife Surja Rani (a figure absent in Kalki Purana) has been converted to the "truth path" (Satpanth, Nizari Ismailism).
- The faithful who will be saved - if they perform their duties - are members of a secret tradition and are referred to as Rishis (Rikhs, Rikhisars) and Momins.
- 12 Crore people will achieve “Moksha” and will follow the Lord to Amrapuri, the eternal heaven, where only True Satpanthis will be allowed to enter.

55

… Doctrine …

- While the faithful (rikhisar, momin) will rule for many centuries, the lord (swami raja) will write the account of all deeds and accordingly reward or punish all men and women.
- It is obvious that a number of themes and terminologies have been drawn from Hindu mythology (whether from the Kalki Purana or from other texts such as the Bhagavata Purana)
- But, as was customary in the Nizari tradition of the Subcontinent, they were reworked into somewhat different patterns in order to be in conformity with the Ismaili ideology.

56

… Doctrine …

- Besides, indigenous terminologies were used parallel, with Islamic denominations. For instance Nikalank Avataar was also called the Mahdi and Qaim, Swami Raja (the Lord) Shah, Rikhisar (the faithful) Momins, etc.
- The army of the Lord comprises Hindu mythological characters as well as Islamic figures.
- Among the former one finds heroes of the Mahabharata such as the five Pandavas, Kunti and Draupadi, and other famous mythological characters such as the king Harish Chandra or the demon-devotee Prahlad.

57

… Doctrine

- Among the duties to be performed by the faithful to avoid the terrible punishments the central role is played by;
  - the partaking of consecrated water referred to as Paval, as well as
  - the payment of the tithe known as Dasondh (the religious tax).
- The eschatological and messianic texts transmitted by the Indian Nizaris inspiration has been drawn both from the Hindu Epic and Puranic lore and from the Ismaili heritage, but that it is ultimately the Ismaili philosophy that gives to the theme its main tone and direction.

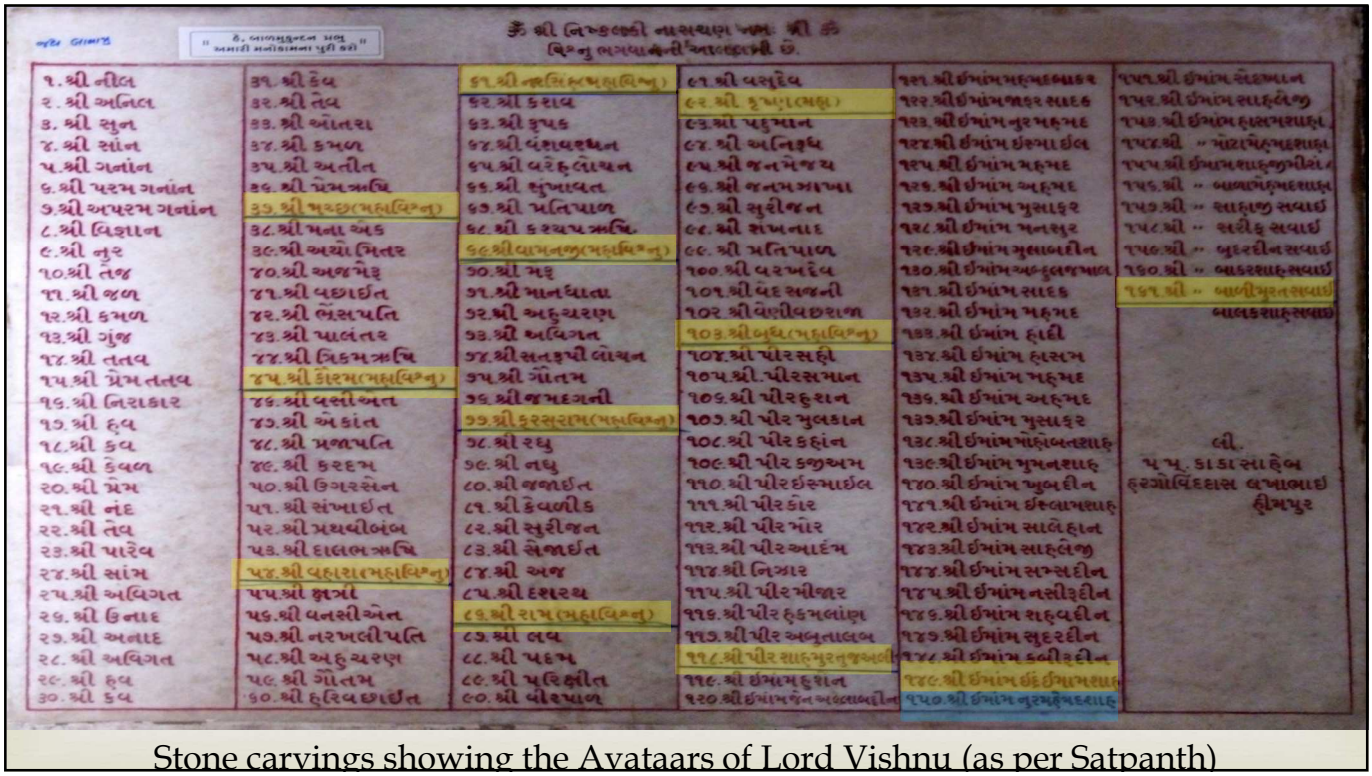
58

1.9 Das Avataar

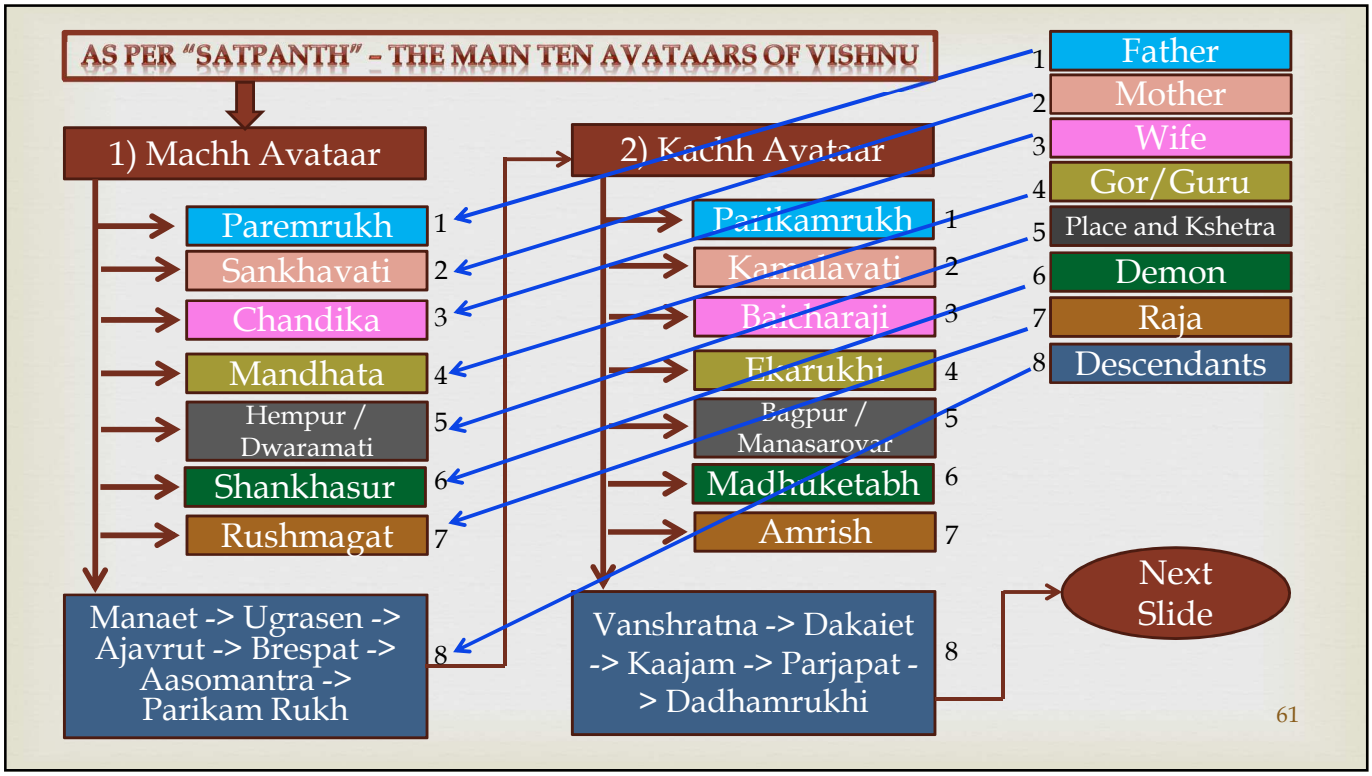
(Satpanthi Version)

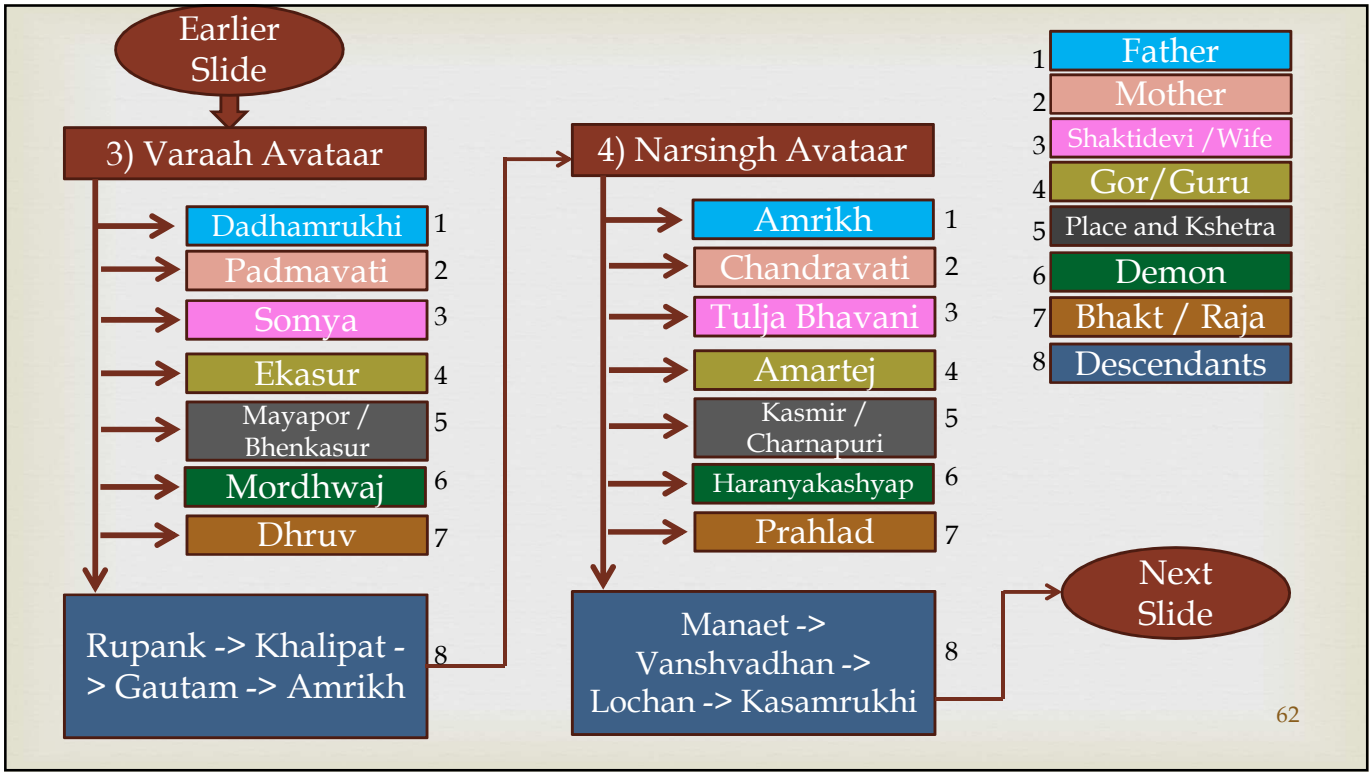
Some reasons why outwardly Hindu appearance of
Satpanthi Das Avataar
has no connection with actual
Hindu Das Avataar

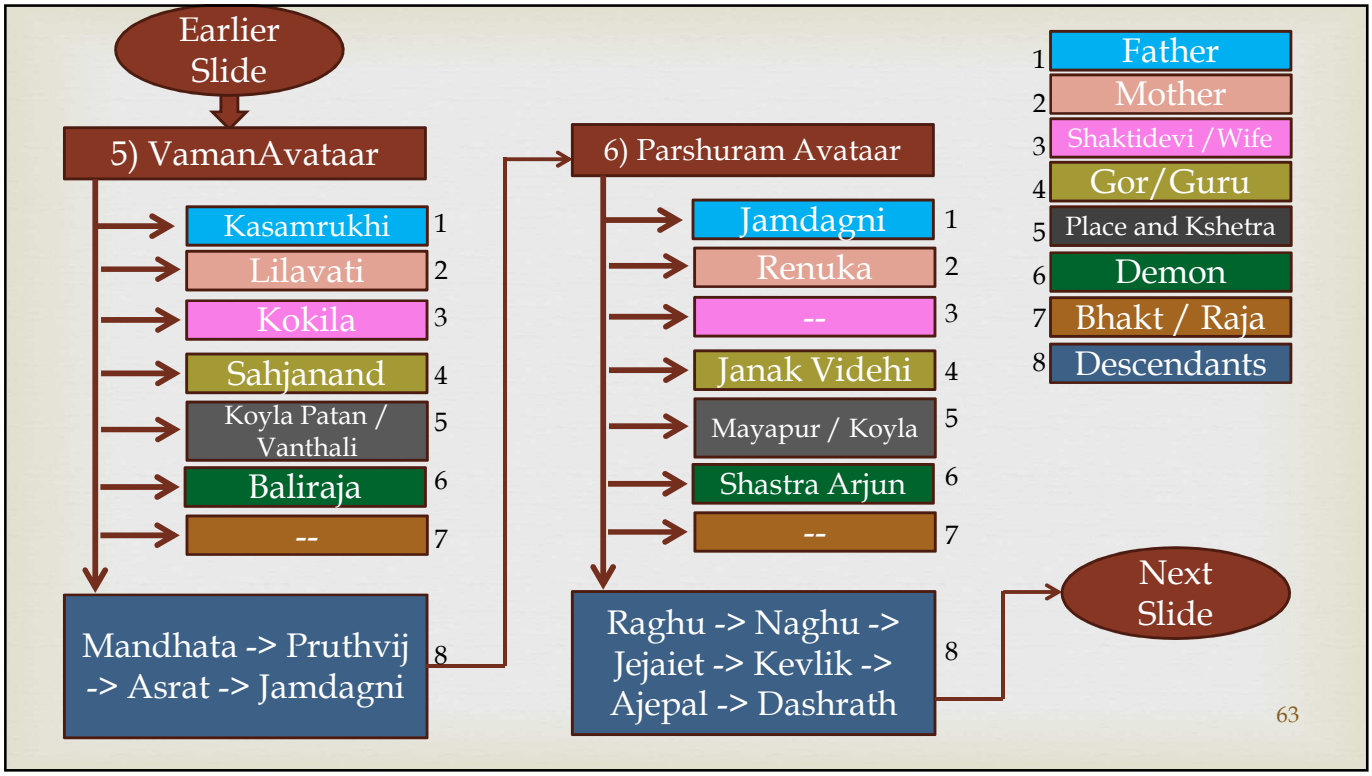
59

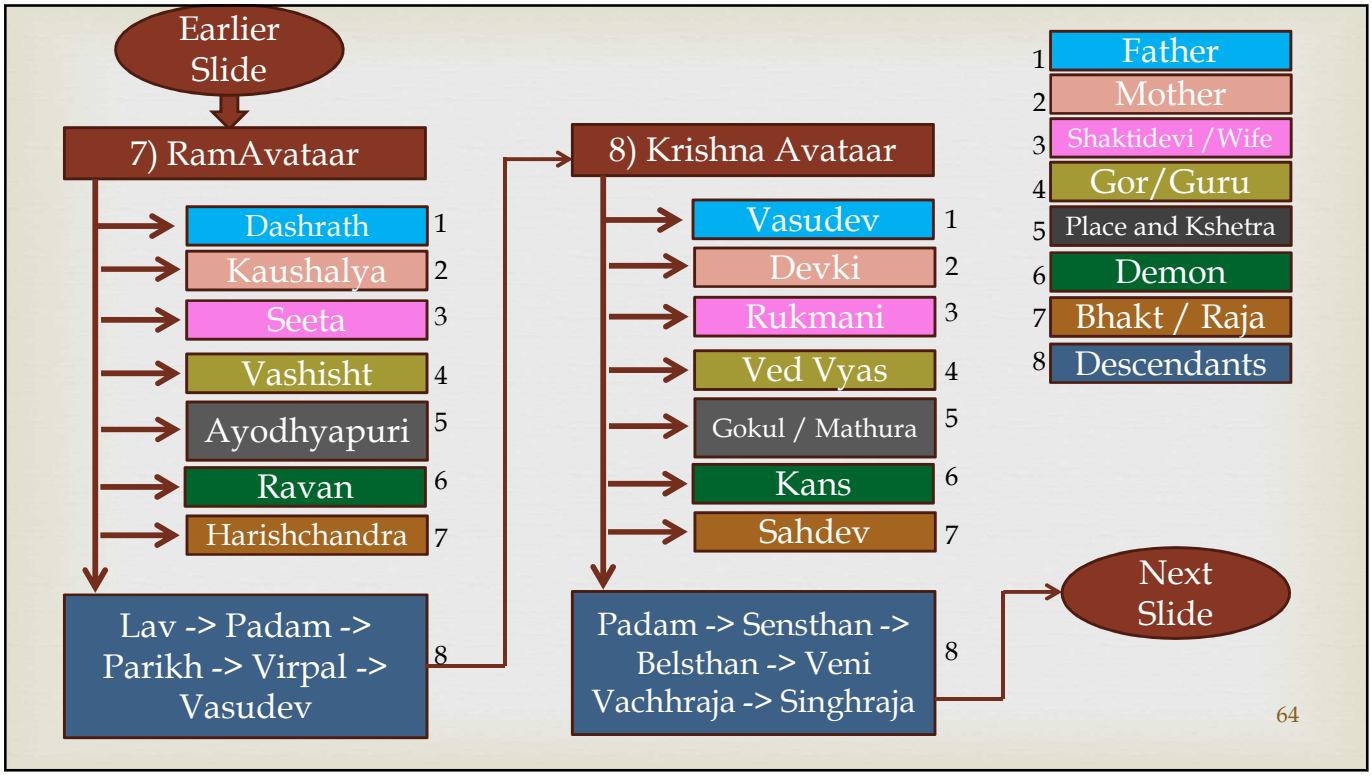


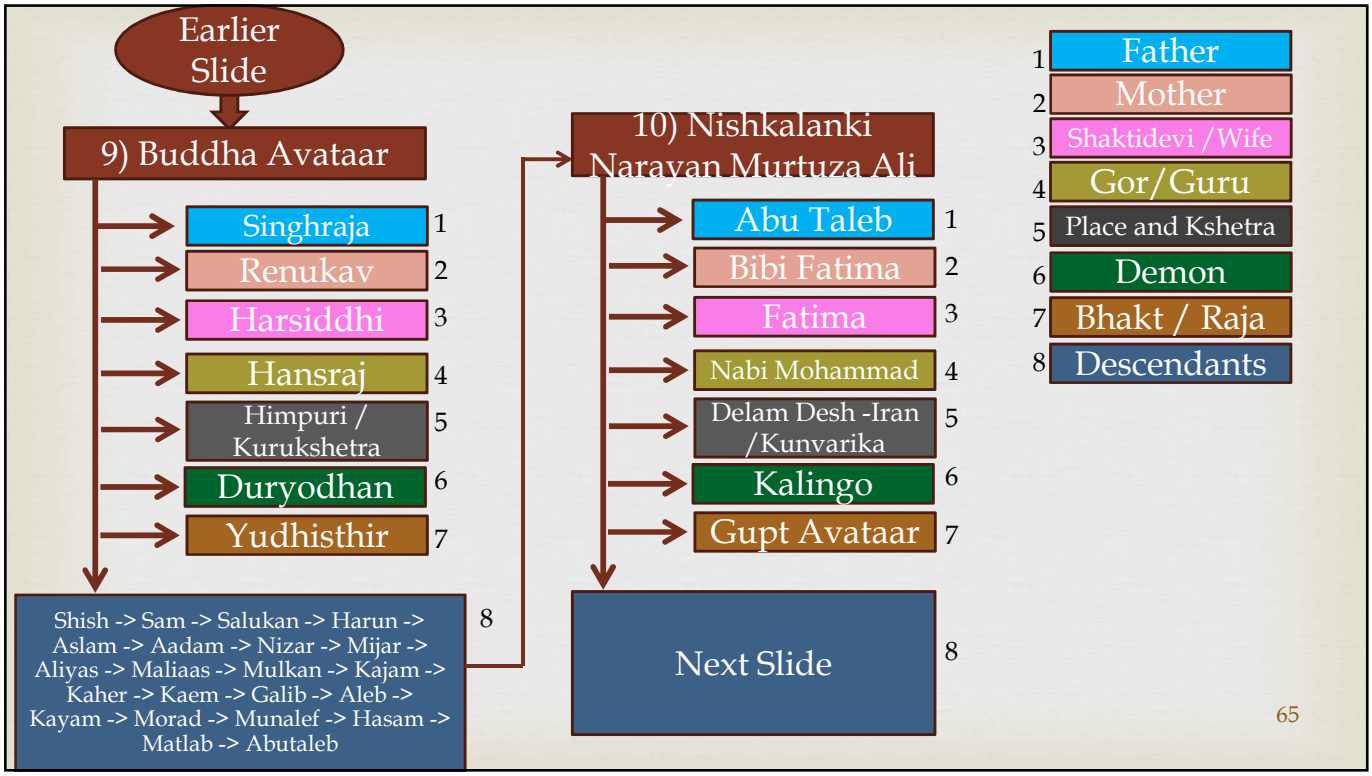
Stone carvings showing the Avataars of Lord Vishnu (as per Satpanth)

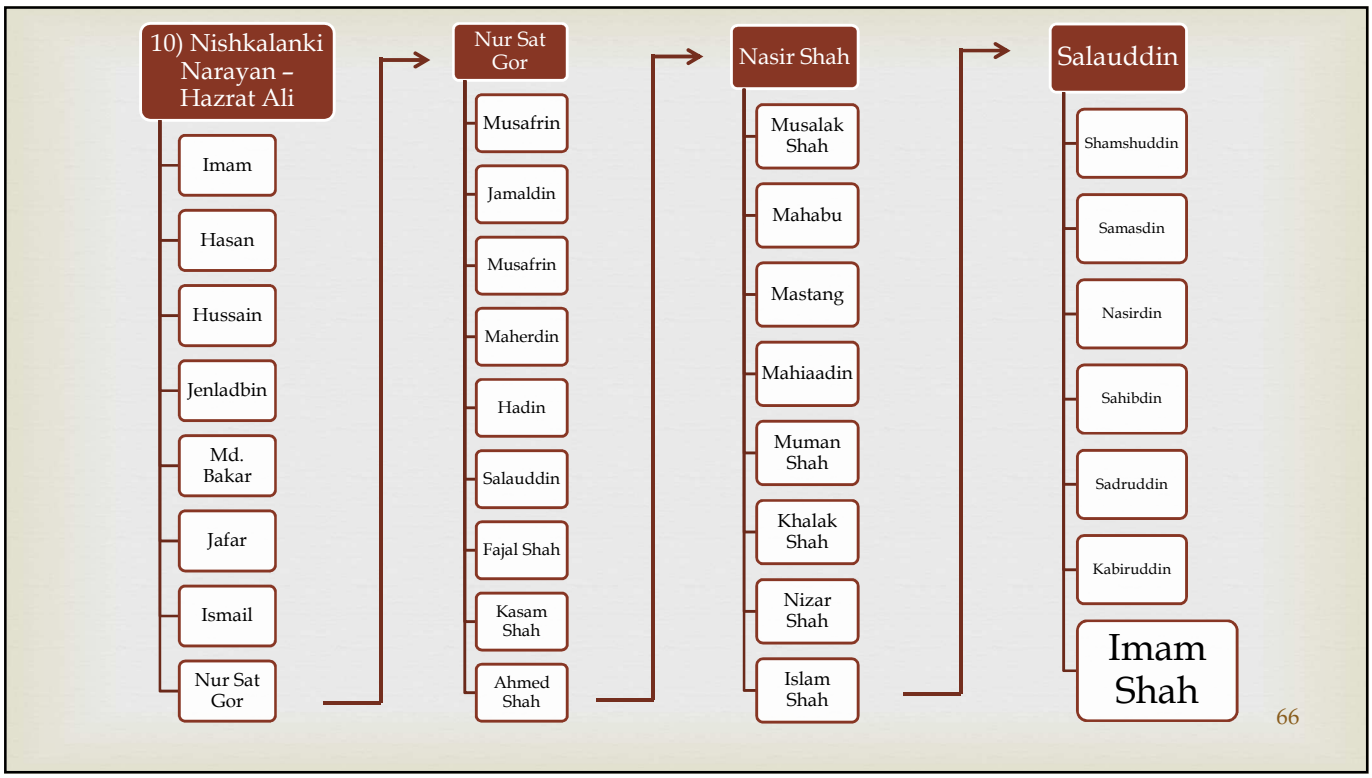

AS PER "SATPANTH" - THE MAIN TEN AVATAARS OF VISHNU
1) Machh Avataar
Paremrukh 1
Sankhavati 2
Chandika 3
Mandhata 4
Hempur / Dwaramati 5
Shankhasur 6
Rushmagat 7
Manaet -> Ugrasen -> Ajavrut -> Brespat -> Aasomantra -> Parikam Rukh 8
2) Kachh Avataar
Parikamrukh 1
Kamalavati 2
Baicharaji 3
Ekarukhi 4
Bagpur / Manasarovar 5
Madhuketabh 6
Amrish 7
Vanshratna -> Dakaiet -> Kaajam -> Parjapat -> Dadhamrukhi 8
1 Father
2 Mother
3 Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Raja
8 Descendants
Next Slide
61


Earlier Slide
3) Varaah Avataar
Dadhamrukhi 1
Padmavati 2
Somya 3
Ekasur 4
Mayapor / Bhenkasur 5
Mordhwaj 6
Dhruv 7
Rupank -> Khalipat -> Gautam -> Amrikh 8
4) Narsingh Avataar
Amrikh 1
Chandravati 2
Tulja Bhavani 3
Amartej 4
Kasmir / Charnapuri 5
Haranyakashyap 6
Prahlad 7
Manaet -> Vanshvadhan -> Lochan -> Kasamrukhi 8
1 Father
2 Mother
3 Shaktidevi / Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
Next Slide
62


Earlier Slide
5) VamanAvataar
Kasamrukhi 1
Lilavati 2
Kokila 3
Sahjanand 4
Koyla Patan / Vanthali 5
Baliraja 6
-- 7
Mandhata -> Pruthvij -> Asrat -> Jamdagni 8
6) Parshuram Avataar
Jamdagni 1
Renuka 2
-- 3
Janak Videhi 4
Mayapur / Koyla 5
Shastra Arjun 6
-- 7
Raghu -> Naghu -> Jejaiet -> Kevlik -> Ajepal -> Dashrath 8
Next Slide
1 Father
2 Mother
3 Shaktidevi / Wife
4 Gor / Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
63


Earlier Slide
7) RamAvataar
Dashrath 1
Kaushalya 2
Seeta 3
Vashisht 4
Ayodhyapuri 5
Ravan 6
Harishchandra 7
Lav -> Padam -> Parikh -> Virpal -> Vasudev 8
8) Krishna Avataar
Vasudev 1
Devki 2
Rukmani 3
Ved Vyas 4
Gokul / Mathura 5
Kans 6
Sahdev 7
Padam -> Sensthan -> Belsthan -> Veni Vachhraja -> Singhraja 8
Next Slide
1 Father
2 Mother
3 Shaktidevi / Wife
4 Gor / Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
64


Earlier Slide
9) Buddha Avataar
Singhraja 1
Renukav 2
Harsiddhi 3
Hansraj 4
Himpuri / Kurukshetra 5
Duryodhan 6
Yudhisthir 7
Shish -> Sam -> Salukan -> Harun -> Aslam -> Aadam -> Nizar -> Mijar -> Aliyas -> Maliaas -> Mulkan -> Kajam -> Kaher -> Kaem -> Galib -> Aleb -> Kayam -> Morad -> Munalef -> Hasam -> Matlab -> Abutaleb 8
10) Nishkalanki Narayan Murtuza Ali
Abu Taleb 1
Bibi Fatima 2
Fatima 3
Nabi Mohammad 4
Delam Desh -Iran /Kunvarika 5
Kalingo 6
Gupt Avataar 7
Next Slide 8
1 Father
2 Mother
3 Shaktidevi /Wife
4 Gor/Guru
5 Place and Kshetra
6 Demon
7 Bhakt / Raja
8 Descendants
65


10) Nishkalanki Narayan – Hazrat Ali
Imam
Hasan
Hussain
Jenladbin
Md. Bakar
Jafar
Ismail
Nur Sat Gor
Nur Sat Gor
Musafrin
Jamaldin
Musafrin
Maherdin
Hadin
Salauddin
Fajal Shah
Kasam Shah
Ahmed Shah
Nasir Shah
Musalak Shah
Mahabu
Mastang
Mahiaadin
Muman Shah
Khalak Shah
Nizar Shah
Islam Shah
Salauddin
Shamshuddin
Samasdin
Nasirdin
Sahibdin
Sadruddin
Kabiruddin
Imam Shah
66

Main points worth noting from above slides…

Let us note some important points from the above slides;

1. A continuous single chain of descendants is maintained from the Gods first avataar till the last avataar.
2. In other words, God has manifested only in one particular line of descendants.
3. According to Satpanth this line of descendants is called "Harivansh" (Please make a special note of this "Harivansh" System)
4. God took all first 9 avataars in India.
5. Last and 10th avataar is already taken, in some place in Iran. Any Hindu will find it as very strange.
6. According to Hindu Das Avataar, 10th Avataar will happen only at the end of Kaliyug. But in Satpanthi Das Avataar, the God has already incarnated the 10th avataar.

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…Main points worth noting from above slide

7. Hazrat Ali, the son in law of Prophet Mohammad, the founder of Islam, is the 10th Avataar. He is also the first Imam
8. Because of limitation of Mortal men, the God keeps manifesting in one particular line of first Imam's descendants.
9. This line is shown to be extended to the Imam Shah and Nar Muhammad Shah, suggesting Nar Muhammad Shah was (during his times) the living avataar of God Vishnu.

68

Let us now, lift the outwardly 'Hindu veil' from the story of Das Avataar, as professed in Satpanth

69

Lifting the veil …

- Fish (Machh), the first avataar's descendants are humans and then Tortoise (Kachh) again humans and then a Boar/Pig (Varah) later again humans and then Lion (Narsingh).
- In Hinduism, we know that in Narsingh Avataar, there were no father and mother of Lord Narsingh. When famous Prahlad was asked by his father to hug the red hot iron pillar, lord tore the pillar apart and took the Narsingh Avataar. The Lord was not born, he just appeared.
- The story of father and mother of Narsingh avataar is not there anywhere in Hindu literature.

70

… Lifting the veil …

- Further Lions descendants are once again humans.
- We all know Lord Parshuram never married (*akhand brahmachari*). However as per Satpanthi Das Avataar he is married and has descendants also. According to Hinduism, Lord Vishnu took Parshuram Avataar during the time of Ram Avataar. However, according to Satpanthi Das Avataar, Ram was born in the 7th generation of Parshuram.
- For Hindus, this is totally false and cooked up story.
- Next avataar is of Lord Ram.
- We know Parshuram was Brahman, then how did Lord Ram, a suryavanshi, take birth in his lineage.

71

… Lifting the veil …

- Further, Satpanthi Das Avataar says Ram killed Ravan and uplifted Raja Harish Chandra.
- We all know great stories of Lord Ram and Raja Harish Chandra. Both the stories are not related to each other. Then from where the connections were borrowed?
- Next Avataar is of Lord Krishna in the lineage of Lord Ram.
- According to Hindu mythology, Lord Krishna was *Chandravanshi* and Lord Ram was *Suryavanshi*. This suggests that Lord Krishna and Lord Ram were not from same lineage.
- Again a grave mistake by the Ismaili missionaries.

72

… Lifting the veil …

- It goes on further to suggest that Lord Krishna was succeeded by Paduman then by Sesthan, Belsthan etc.
- But Paduman's son Anirudh is completely missed out. Surely grave mistakes here too.
- Buddha avataar happened in the 8th generation of lord Krishna. But we all know that the time gap between these two avataars is about 2500 years. Normally 8 generations would cover a time span of about 200 to 300 years. But there the gap is about 2500 years. This also proves that the story of Buddha Avataar (as per Satpanth) is not in line with the actual Buddha avataar.
- The Das avataar mentions that Lord Buddha killed Duryodhan (In reality Duryodhan was killed 2500 years before the birth of Lord Buddha) . Even if we believe it to be true, for the sake of argument, then how come Lord Buddha take avataar to kill Duryodhan in the 8th generation after Krishna? We know Duryodhan was killed while Lord Krishna was alive.

73

… Lifting the veil

- The Das Avataar also mentions that the Lord in Buddha advised Pandavas to slaughter the holy cow and complete the "Gau Medh Yagya".
- Whole world knows for the slogan of "Ahinsa Parmodharm" was given by Lord Buddha. Then how come, he would ask Pandavas to kill an animal, that too the holy cow.
- The whole story of Lord Buddha with Pandavas, based on which Satpanth doctrine is positioned, do not find any place in the literature of Hinduism. According to Hindus, Lord Buddha's avataar happened in Kaliyug, but according to Satpanth it happened in Dwapar Yug. (In Kaliyug existence of only one avataar is mentioned.)
- Further, Lord Buddha's lineage is said to have been extended amongst Muslims.
- Vishnu's so called 10th avataar, 'Ali' is presented as descendant of Lord Buddha. What a lie… for Hindus.

74

When all previous 9 avataars were taken amongst Hindus in India, what is the reason behind taking of the 10th avataar amongst Muslims in Iran

75

Why 10th Avataar in Muslims …

- Anticipating that Hindus would question the basis behind 10th Avataar amongst Muslims, whereas all previous 9 Avataars were amongst Hindus.
- Justification was kept ready by way of a baseless, false and cooked up story as follows.
- After the end of the Mahabharata war, in which Pandavas, with the advice of Lord Krishna by way of Geeta, killed their brethren, the Kauravas, they become sinful.

76

… Why 10th Avataar in Muslims

- However, Brahmins did not understand this and held that Pandavas have committed sin in the Mahabharata yudh and hence they need to compensate by doing a "Rajsuya Yagya". (as per Pir Sadruddin)
- Lord Krishna being annoyed by the fact that in spite of having preached the high lessons of Geeta, the Pandavas chose to ignore Lord Krishna and follow what ignorant Brahmans had to say.
- **Hence Lord Krishna declared that though he was to take 10th avataar amongst Hindus, but now he will take the 10th avataar amongst Muslims in Arab Continent in the name of Hazrat Ali.**
- All this is imagination of Pir Sadruddin and has no basis in Hindu Literature.
- At this point of time, it will be relevant to mention that a new theory was developed, which said that because Brahmans did not understand the teachings of the holy Geeta, they erred in suggesting Raj Suya Yagya to Pandavas. Accordingly Brahmans were labeled as ignorant of true Vedas. **Hence in Satpanth, Brahmans are not entrusted to conduct their religious rituals and affairs.**

77

Attempts to falsely project Satpanth as a 'Sanatan' religion

78

Attempt to get "Sanatan" Link

A propaganda is developed to show that Satpanth is a Sanatan (one which is in existence from the time universe was created) religion. Let us see how;

- The lineage of the so called first human, the Adam and his so called sons, Sees-Sam, Shlokan etc., has been used to extend and include Murtaza Ali and Imam Shah etc. However, there is nothing to support this view.
- In this way attempt is made to mislead Satpanth religion as part of Sanatan religion.
- Further Vishnu's Formless Avataar has been shown to be as Imam Shah's son Nar Muhammad Shah.
- The only intention here seems to fool the ignorant Hindus to make them follow Satpanth religion believing it to be a Hindu religion and later slowly convert him to Muslim religion.

79

1.10 Literature

Overview of Satpanth Literature

80

No study, of any religion, is complete without studying its literature.

Literature gives insights of the functioning and the nuts and bolts of that religion.

81

Mohar Nabuvat:
The seal (Mohar) of Ali
Barakh:
The vehicle that will take to heaven
Dul Dul Horse:
Ali (Nishkalanki) to ride this horse in fight against Kalingo, the Demon
Zulfikar:
The Dual edged Sword, weapon, of Ali

Literature

- The Satpanth Literature is mainly in two forms;
  1. Ginans
  2. Duas or Prayers

83

1.10.1 Ginan Literature

Overview of Ginan Literature

84

Ginans…

- The Ginan tradition is recognised by the Satpanthis as their devotional, sacred texts, at one time the equivalent in guidance and authority for them, as indicated in their songs, to the Kuran and the Vedas.
- Satpanth literature is mainly in Poetic form called Ginans (hymns) which give;
  1) Moral advice
  2) Miracle stories (with an aim pose faith on the Pirs and Imams)
  3) Legends ('*Dant Katha*') and Ecstatic poems ('*Anandlin Kavita*')
  4) Corrupting the fundamentals of Hindu faith and values, like avataars, idol worship, pilgrimage places etc., and projecting Islamic values has real
  5) Praises Ali, the so-called Naklanki Avataar or Nishkalanki Narayan
  6) Praises the Imams and Pirs

85

… Ginans …

7) Asks its followers not to harbour any doubt on Ginans, Imams and Pirs
8) Ask the followers to blindly follow what Imams and Pirs preach
9) Things a Momin should do to attain Salvation ('Moksha')
10) Expectation from a Momin (follower) to pay Dasond and other religious taxes honestly
11) Dire consequences of not paying Dasond
12) Lastly, giving emotional warning to the follower, that if he houses any doubt in his mind, he will not get Amrapuri (one level above the heaven), but in turn will have to suffer all the pains of hell.
13) Ginans contain summary of the Holy Kuran.

86

Ginans –the binding factor …

- Mureeds / Momins / followers are duty bound to follow the Ginans with the help of following emotional binding factors;

1. **Our First Duty is to Obey the *Farmans* - this is why each Ismaili needs access to them.**
   (PAHELE PAALLO TE SATGURNEE VAACHAA / પહેલે પાળો તે સતગુરુની વાચા*)*

2. **Ginans are full of the divine Light (*Noor*). Without this Divine Light of knowledge, Jamats will perish.**
   (GEENAAN BOLO RE NEET ***NOOR***E BHARIYAA / ગીનાન બોલો રે નીત નૂરે ભર્યા)

87

… Ginans –the binding factor …

3. **The True Guide speaks the Words of the Divine Light, Read them.**
   (JIRE VIRAA SAT PANTH SAT-E JILIYEN/ જીરે વીરા સતપંથ સતએ જીલીયે)

4. **Read Ginan, those who do not Follow *Farmans*, or don't access *Farmans* have no path to Salvation.**
   - Eji ***Farmaan*** amaaro je na maanse, એજી ફરમાન અમારો જે નાં માનશે,
   - vali nahi maanse vaat; વલી નહિ માનશે વાત;
   - te tthaam kiaae nahi paamse, તે તથામ કિયાં નહિ પામશે,
   - nahi malse Gur-Nar ne saath નહિ મળશે ગુર-નર ને સાથ

88

… Ginans –the binding factor …

5. **READ knowledge of Ginans and *Farmans* and Holy Books, Pir and Imam are the same.**
6. **Obedience of *Farmans* is the only way to Salvation.**

From; MOMAN CHETAMNI

Gujarati Transliteration	English Translation
1. Eji Lakh chorashi to chutiae,	1. The only way to overcome this evolvement of 84 lakh times is
2. Jo rahiae aapna Satguru ke ***Farman*** mahain,	2. by obeying Satgur's ***Farman***, and giving
3. Daso(n)d dije Satguru mukhe,	3. Dasond to Satgur.
4. To vaso howe amrapuri mahain.	4. Verily this will ensure your place in Heaven (Amrapuri).

5. **Harboring slightest "Doubt" in one's mind is not allowed**

89

1.10.2 Dua / Kalma or Prayer

Brief overview of Dua recited during the Prayers and Other occasions

90

Dua / Kalma…

Dua means prayer to the god on various occasions.

- In this section, we need to keep in mind that Hazrat Ali, the son-in-law of founder of Islam, Prophet Mohammad, is considered as God, by the Satpanthi. He is also called as 10th avataar or Nishkalanki Narayan and at times simply as Narayan.
- The word "Dua" comes from Islamic-Arabic connection of the religion.
- Duas are recited during performing the Satpanthi Pooja or any other religious occasion.
- The Pooja ritual is not performed by Brahmins. It is performed by a 'Mukhi' (a priest in the Jamat Khana / Khana) or a 'Saiyyed'.
- 'Saiyyeds' are considered as their spiritual head and superior religious authority.
- Separate Dua are designated for each occasion from the time of Birth of a child, its embracing the new religion, till the burial of the dead

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… Dua / Kalma …

- There are separate Duas for various occasions, like;
  1) Performing "Dev Sthapana Mandan" before performing any ritual
  2) "Tauba" (Repentance / Remorse ones regrettable past) to Mukhi (No Brahmans, they are considered to be ignorant of true religion)
  3) While applying "Dhupa" and "Loban" to "Kalash" of the Pooja
  4) At the time of presenting the 'Offerings and Prasad' to Vishnu / Brahma / Mahesh / Shakti etc.
  5) While having "Paval" from Mukhi
  6) Seeing Moon on 2nd of lunar calendar
  7) Nad-e-Ali's Dua
  8) Dua WHILE and AFTER burying the Dead
  9) Panch Kalma (5 Kalmas)
  10) Dua of "Mohar Nabuvat" –Seal of Ali
  11) Appeal to Ali etc… etc…

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… Dua / Kalma …

- Every religious prayer, rituals and other events begin with one main and very important "Shloka" (Dua) and that shloka is…

  "Farmanji Bismillah Har Raheman Narrahim Satgor Patra Brahma Indra Imamshah Aad Vishnu Niranjan NarAli Mohammad Shah Tamari Dua"

  "ફરમાનજી બીસ્મીલ્લા હરરહેમાન નરરહીમ
  સતગોર પાત્ર બ્રહ્મા ઇંદ્ર ઈમામશાહા આદ
  વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા તમારી દુઆ"

93

… Dua / Kalma …

- Every Dua ENDS with;

  "Satgor Imamshah NarAli Mahammad Shah
  Hak La-e-laaha Ill-lalaaho Mahammadur
  Rasuli'laahe"

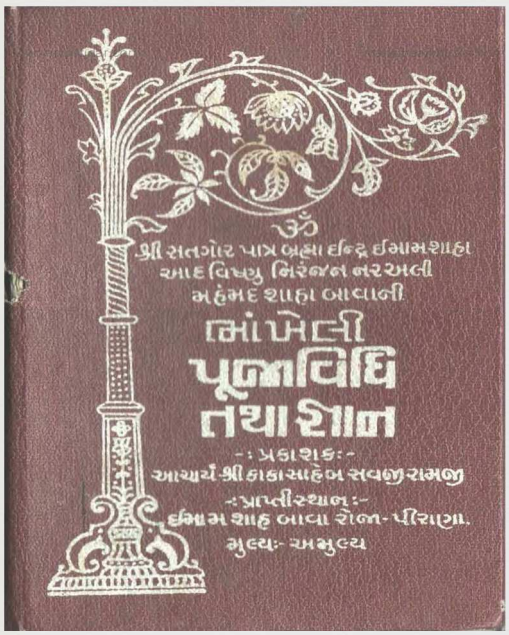
  "સતગોર ઈમામશાહા નરઅલી મહંમદશાહા
  હક લાએલાહા ઇલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે"

94

… Dua / Kalma

- In 1982, the then 'Kaka' (the administrative head of the institution), Kaka Shavji Ramji, of Pirana Satpanth, published a book called "Bhankheli Pooja Vidhi Tatha Gnan".
- The Kaka is also the Chairman and Trustee of "The Imamshah Roza Sansthan Committee Trust" is the central organisation of Imamshahis and is in charge of the Imamshah's shrine at Pirana.
- This is one of the best compilation of the Duas.
- In next few slides, we will see some pages from that book and the contents of those pages.

95



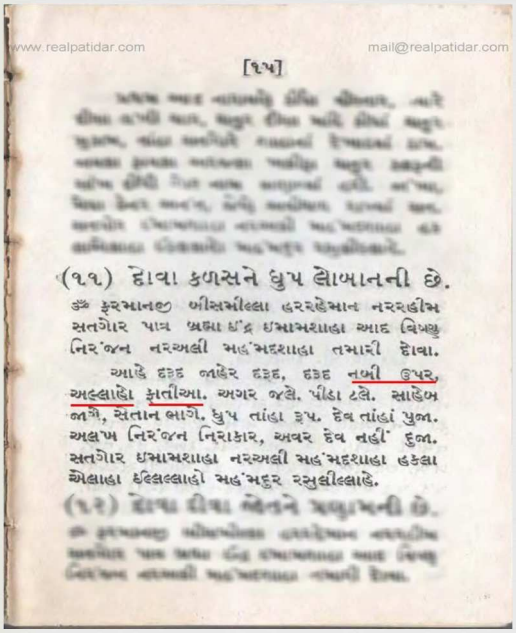
Bhankheli Poojavidhi Tatha Gnan

(ભાંખેલી પૂજા વિધિ તથા જ્ઞાન)

Published by: Kaka Savji Ramji,
Imam Shah Bava Roza, Pirana

પ્રકાશક: કાકા સવજી રામજી,
ઈમામશાહ બાવા રોજા - પીરાણા

96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[૧૫]

(૧૧) દોવા કળસને ધુપ લોબાનની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાચ જહા ઇંદ્ર ઇમામશાહા આદ વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા તમારી દોવા.

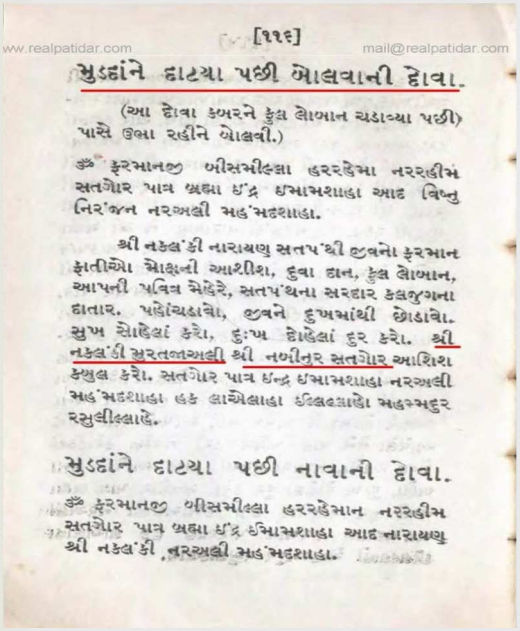
આહે દફદ જાહેર દફદ, દફદ નબી ઉપર, અલ્લાહો ફાતીઆ. અગર જલે. પીંડા ટલે. સાહેબ જાગે, સેતાન ભાગે. ધુપ તાંહા રૂપ. દેવ તાંહાં પુજા. અલખ નિરંજન નિરાકાર, અવર દેવ નહીં દુજા. સતગોર ઇમામશાહા નરઅલી મહંમદશાહા હકલા એલાહા હલ્લલ્લાહો મહંમદુર રસુલીલ્લાહે.

(૧૨) દોવા દીવા લોકને [illegible]

Dua while applying "Dhupa" and "Loban"

Prayer to Nabi and Allah

97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[૧૧૬]

મુડદાંને દાટયા પછી બોલવાની દોવા.

(આ દોવા કબરને ફુલ લોબાન ચડાવ્યા પછી) પાસે ઉભા રહીને બોલવી.)

ૐ ફરમાનજી બીસમીલ્લા હરરહેમા નરરહીમ સતગોર પાચ જહા ઇંદ્ર ઇમામશાહા આદ વિષ્ણુ નિરંજન નરઅલી મહંમદશાહા.

શ્રી નકલંકી નારાયણ સતપંથી જીવનો ફરમાન ફાતીએો મોક્ષની આશીશ, દુવા દાન, ફુલ લોબાન, આપની પવિત્ર મેહેરે, સતપંથના સરદાર કલજુગના દાતાર. પહોંચડાવો, જીવને દુખમાંથી છોડાવો. સુખ સોહેલાં કરો, દુઃખ દોહેલાં દુર કરો. શ્રી નકલંકી મુરતજાઅલી શ્રી નબીનુર સતગોર આશિશ કબુલ કરો. સતગોર પાચ ઇન્દ્ર ઇમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા હલ્લલ્લાહો મહમ્મદુર રસુલીલ્લાહે.

મુડદાંને દાટયા પછી નાવાની દોવા.

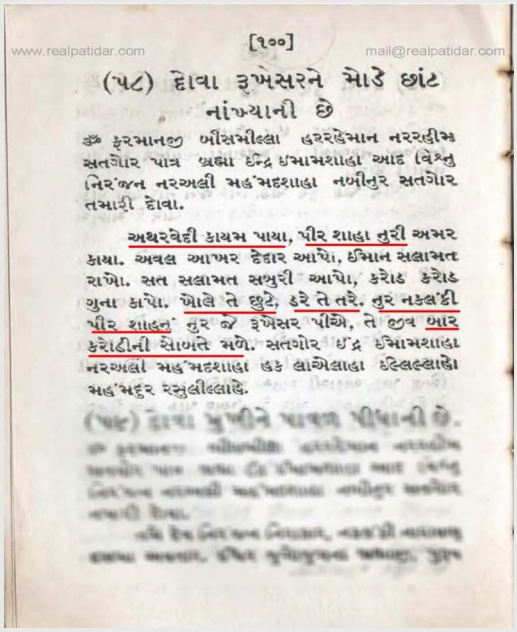
ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાચ જહા ઇંદ્ર ઇમામશાહા આદ નારાયણ શ્રી નકલંકી, નરઅલી મહંમદશાહા.

Dua after the burial of the Dead

Prayer is made to;

1) Shri Nakalanki Murtuza Ali, and
2) Nabi-nur Satgor (means Prophet Mohammad)

98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[૧૦૦]

(૫૮) દેવા રૂખસરને મોડે છાંટ નાંખ્યાની છે

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાત્ર બ્રહ્મા ઈન્દ્ર ઈમામશાહા આદ વિષ્નુ નિરંજન નરઅલી મહંમદશાહા નબીનુર સતગોર તમારી દેવા.

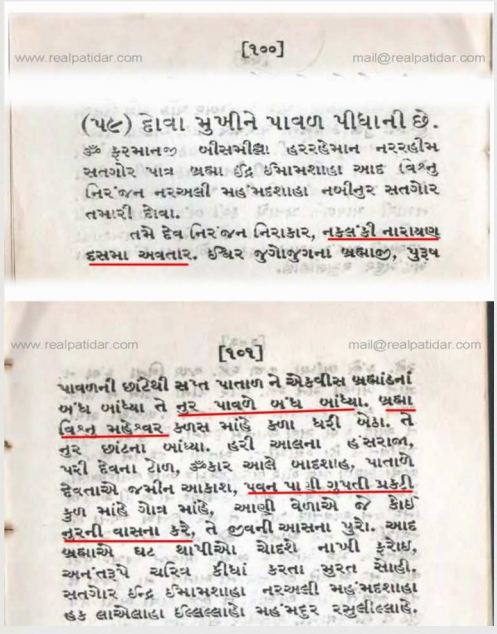
અથરવેદી કાયમ પાયા, પીર શાહા નુરી અમર કાયા. અવલ આખર દેદાર આપેા, ઈમાન સલામત રાખેા. સત સલામત સબુરી આપેા, કરેાડ કરેાડ ગુના કાપેા. બેાલે તે છુટે, કરે તે તરે. નુર નકલંકી પીર શાહનું નુર જે રૂખેસર પીએ, તે જીવ બાર કરેાડીની સેાબતે મળે. સતગોર ઈંદ્ર ઈમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા ઈલ્લલ્લાહેા મહંમદુર રસુલીલ્લાહે.

Dua while spraying water on the face of devotee

Note:

- Athar Vedi… Peer Shah
- Noor
- ‘DARE te TARE’
- Company of 12 Crore, who achieve “Moksha”

99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[૧૦૦]

(૫૯) દેવા મુખીને પાવળ પીધાની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ સતગોર પાત્ર બ્રહ્મા ઈંદ્ર ઈમામશાહા આદ વિષ્નુ નિરંજન નરઅલી મહંમદશાહા નબીનુર સતગોર તમારી દેવા.

તમે દેવ નિરંજન નિરાકાર, નકલંકી નારાયણ દસમા અવતાર. ઈશ્વર જુગેાજુગના બ્રહ્માજી, પુરૂષ

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[૧૦૧]

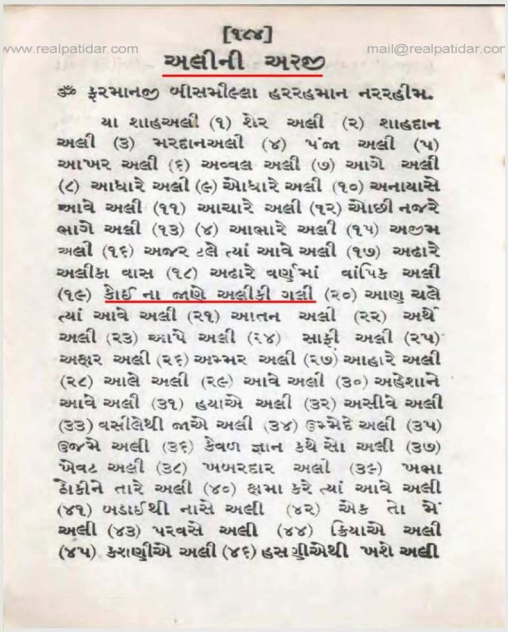
પાવળની છાંટથી સાત પાતાળ ને એકવીસ બ્રહ્માંડનાં બંધ બાંધ્યા તે નુર પાવળે બંધ બાંધ્યા. બ્રહ્મા વિષ્ણ મહેશ્વર કળાસ માંહે કળા ધરી બેઠા. તે નુર છાંટના બાંધ્યા. હરી આલના હંસરાળ, પરી દેવના ટેાળ, ૐકાર આલે બાદશાહ, પાતાળે દેવતાએ જમીન આકાશ, પવન પાણી ગુપતી પકડી કુળ માંહે ગેાત્ર માંહે, આણી વેળાએ જે કેાઇ નુરની વાસના કરે, તે જીવની આસના પુરેા. આદ બ્રહ્માએ ઘટ થાપીઓ ચેાદશે નાખી કરેાડ, અનંતરૂપે ચરિત્ર કીધાં કરતા સુરત સેાહી, સતગોર ઈન્દ્ર ઈમામશાહા નરઅલી મહંમદશાહા હક લાએલાહા ઈલ્લલ્લાહેા મહંમદુર રસુલીલ્લાહે.

Dua while Paval (Concentrated Water) is drunk

Note:

1. See how Hindu Gods’ names Brahma, Vishnu and Mahesh is included with Nishkalanki Narayan
2. Paval is linked to Noor, the eternal light, from which the Universe came to existence

100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[૬૮]

અલીની અરજી

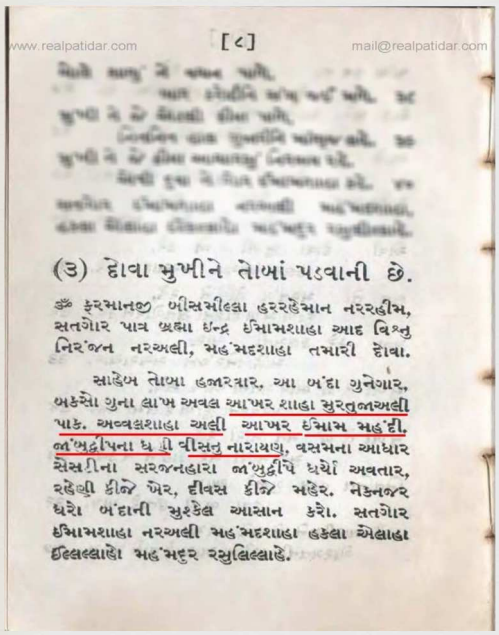
ૐ ફરમાનજી બીસમીલ્લા હરરહમાન નરરહીમ.

યા શાહઅલી (૧) શેર અલી (૨) શાહદાન અલી (૩) મરદાનઅલી (૪) પંજા અલી (૫) આખર અલી (૬) અવ્વલ અલી (૭) આગે અલી (૮) આધારે અલી (૯) ઓધારે અલી (૧૦) અનાયાસે આવે અલી (૧૧) આચારે અલી (૧૨) ઓછી નજરે ભાગે અલી (૧૩) (૪) આભારે અલી (૧૫) અજમ અલી (૧૬) અજર ટલે ત્યાં આવે અલી (૧૭) અઢારે અલીકા વાસ (૧૮) અઢારે વર્ણમાં વાંધિક અલી (૧૯) કોઈ ના જાણે અલીકી ગલી (૨૦) આણ ચલે ત્યાં આવે અલી (૨૧) આતન અલી (૨૨) અર્થે અલી (૨૩) આપે અલી (૨૪) સાફી અલી (૨૫) અક્ષર અલી (૨૬) અગમર અલી (૨૭) આહારે અલી (૨૮) આલે અલી (૨૯) આવે અલી (૩૦) અહેશાને આવે અલી (૩૧) હયાએ અલી (૩૨) અસીવે અલી (૩૩) વસીલેથી જાએ અલી (૩૪) ઉમ્મેદે અલી (૩૫) ઉજમે અલી (૩૬) કેવળ જ્ઞાન કથે સો અલી (૩૭) ખેવટ અલી (૩૮) ખબરદાર અલી (૩૯) ખમા ઠેકીને તારે અલી (૪૦) ક્ષમા કરે ત્યાં આવે અલી (૪૧) બડાઈથી નાસે અલી (૪૨) એક તો મે અલી (૪૩) પરવસે અલી (૪૪) કિયાએ અલી (૪૫) કરાણીએ અલી (૪૬) હસગીએથી ખશે અલી

Praising "Ali"

Special Note:

- Nobody knows where Ali is?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[૮]

(૩) દેવા મુખીને તોબાં પડવાની છે.

ૐ ફરમાનજી બીસમીલ્લા હરરહેમાન નરરહીમ, સતગેાર પાચ ઇન્દ્ર ઇમામશાહા આદ વિશ્નુ નિરંજન નરઅલી, મહંમદશાહા તમારી દેવા.

સાહેબ તોબા હજારવાર, આ બંદા ગુનેગાર, બકસેા ગુના લાખ અવલ આખર શાહા સુરતુજઅલી પાક. અવ્વલશાહા અલી આખર ઇમામ મહંદી, જંબુદ્વીપના ધણી વીસનુ નારાયણ, વસમના આધાર સેસજીના સરજનહારા જંબુદ્વીપે ધર્યો અવતાર, રહેણી કીજે ખેર, દીવસ કીજે મહેર. નેકનજર ધરેા બંદાની મુશ્કેલ આસાન કરેા. સતગેાર ઇમામશાહા નરઅલી મહંમદશાહા હકલા એલાહા ઇલલલ્લાહેા મહંમદુર રસુલિલ્લાહે.

"Tauba" (Repentance / Remorse ones regrettable past) to Mukhi

Note:

1) Last Avataar – Shah Murtuza Ali
2) Last Imam – Imam Mahandi
3) Ali is referred to as Jambhudeep's (Indian Sub-continent) owner, the Vishnu Narayan

Summary –Stage 1 …

1) Roots of Satpanth:
   - Satpanth is a Nizari Ismaili sect forming part of Shia Branch of Islam
2) Role of Imam Shah:
   - Imam Shah came to India with an aim of spreading Islam and was successful to great extent.
3) Propaganda
   - *Explained the high ideals of Islam in the familiar terms of ancestral religion and culture of the new converts, Hinduism.*
   - To the Islamic religious nucleus, are added, all sorts of the original Hindu taboos, customs, restrictions, prejudices etc.
   - A carefully designed system of conversion, which would enable the transition as smooth as possible.

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… Summary –Stage 1 …

4) Line of Imams and Divine Light:
   - Ali is considered the first Imam and the 10th Avataar of Lord Vishnu, who had the divine light within him.
   - This divinity passes on generation after generation, supernaturally, to the successor of the Imam.
5) Sufism
   - The missionaries of Satpanth adopted Sufi style of expression, using music, to attract devotees.
   - Perhaps for this very reason, under the fear that some else would adopt the same technique against them, extremist Muslims advocate complete ban on Music, Films etc.
   - However, the main agenda always remained that of facilitating conversion of religion.

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… Summary –Stage 1

6) Doctrine

- The Doctrine is that Lord Vishnu has taken 10th avataar in an Arab Country and at the right time will fight Kalingo, the devil and marry the virgin earth (Kunvarika Kshetra at Pirana) and each Momin will rule the world for thousands of years.

7) Das Avataar

- The concept of Hindu Das Avataar was borrowed. By using the same elements and story, modified it to include Islamic elements and finally to show that 10th avataar of Lord Vishnu is none other than "Ali".

8) Ginan Literature

- Ginans contain everything necessary to ensure that new convert does not doubt the missionaries and keeps blind faith on them.

9) Dua / Worship

- The style of Dua/Worship is designed in a manner that it starts with Hindu elements and finally leads the follower to Islam. It portrays Islam as the true religion.

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Most Important Observation:

In spite of all its association with Hindu elements…, Satpanth ultimately leads the follower towards Islam

Satpanth religion is founded by hurting religious feels of Hindus

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End of Stage 1

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2.1 Government's Records and Researchers' Findings

Let's note what's mentioned in researchers, academicians and Government records

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The objective behind this section is to corroborate our understanding, so far, with…

1) Findings of researchers and scholars…

and

2) Government records on the subject.

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Definitions …

- Satpanth, really Sat Panth, i.e. the "True Path (to Salvation)", is the name of a sect of Islam, forming a kind of transition from ordinary Islamic doctrine of the Shi 'ite type, to Hinduism.

  -by Wladimir Ivanow, an authoritative Russian Scholar

- Satpanth is a sect of Khoja Muslims

  -"Jodni Kosh", the Gujarati dictionary, published by University of Gujarat

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… Definitions …

- Satpanth is religion of Ismaili Khojas, Matia Sect, Pirana Sect, Imamshahi Sect, Nizari Sect

  - Bhagwadgomandal, the Gujarati Encyclopedia

- Satpanth is a sect of Khoja Muslims

  - GujaratiLexicon, the Gujarati Dictionary www.gujaratilexicon.com

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… Definitions …

- Mumna or Momna:

  1. A section of Kunbi Community
  2. A class of Hindus following Muslim religion of Pirana sect.
  3. A class of people converted by Saiyyed Imamshah of Pirana and made them Shia Muslims
  4. Their rituals, customs and behaviour is partly like Hindus and partly like Muslims
  5. … etc.

  - Gujarati Lexicon, the most comprehensive Gujarati language dictionary

112

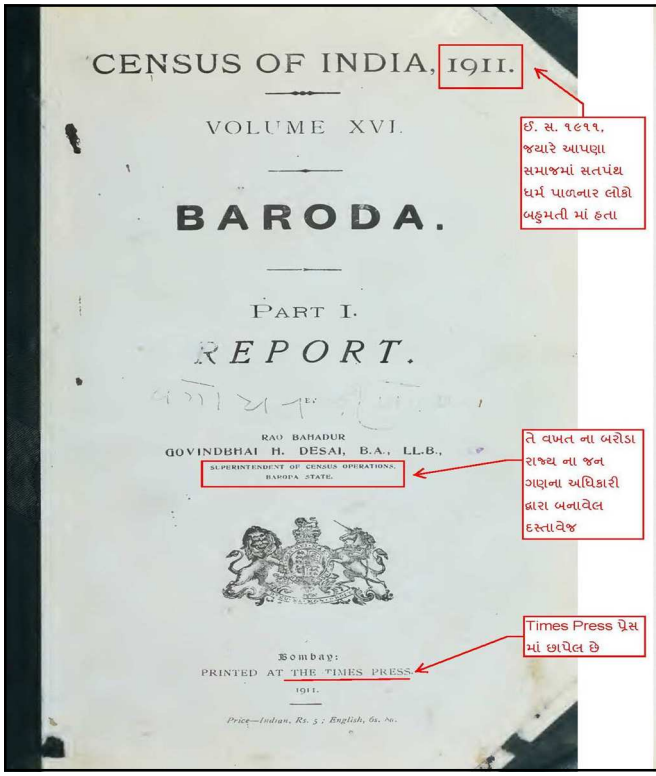
… Definitions

- Pirana Panth:

  Kaka Panth, Matia Panth, Satpanth, which started in 15th century, by Imamshah… …

  -Gujarati Lexicon

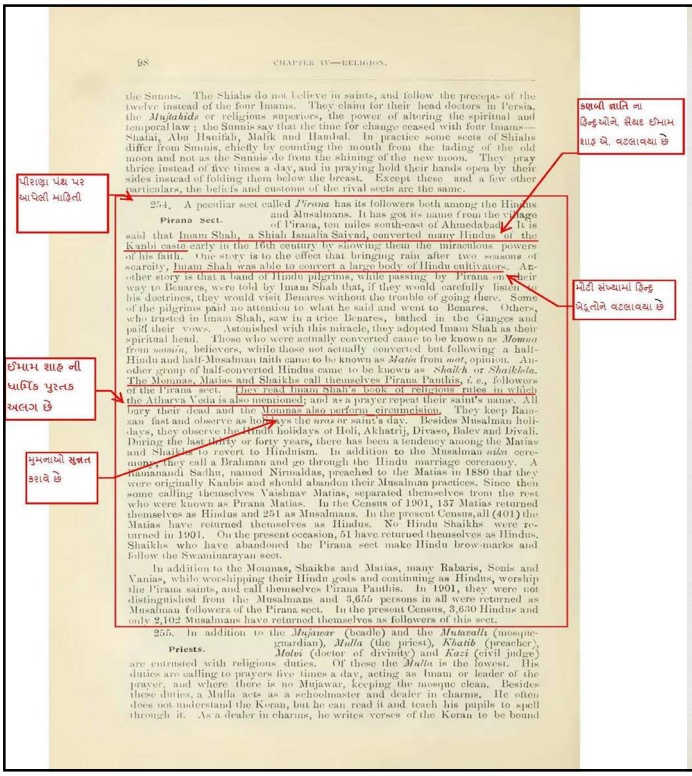
113


CENSUS OF INDIA, 1911.
VOLUME XVI.
BARODA.
PART I.
REPORT.
RAO BAHADUR
GOVINDBHAI H. DESAI, B.A., LL.B.,
SUPERINTENDENT OF CENSUS OPERATIONS, BARODA STATE.
Bombay:
PRINTED AT THE TIMES PRESS
1911.
ઈ. સ. ૧૯૧૧, જ્યારે આપણા સમાજમાં સતપંથ ધર્મ પાળનાર લોકો બહુમતી માં હતા
તે વખત ના બરોડા રાજ્ય ના જન ગણના અધિકારી દ્વારા બનાવેલ દસ્તાવેજ
Times Press પ્રેસ માં છાપેલ છે

The Census of India - 1911 –Volume XVI – Baroda –Part 1 -1 of 3

Under British India, the Census conducted by the Government, mentions details about the Pirana sect and the relationship between a Pir and a Murid

114



98 CHAPTER IV—RELIGION.

the Sunnis. The Shiahs do not believe in saints, and follow the precepts of the twelve instead of the four Imams. They claim for their head doctors in Persia, the *Mujtahids* or religious superiors, the power of adoring the spiritual and temporal law; the Sunnis say that the time for change ceased with four Imams—Shafai, Abu Hanifah, Malik and Hanbal. In practice some sects of Shiahs differ from Sunnis, chiefly by counting the mouth from the fading of the old moon and not as the Sunnis do from the shining of the new moon. They pray thrice instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast. Except these and a few other particulars, the beliefs and customs of the rival sects are the same.

Pirana Sect.

254. A peculiar sect called *Pirana* has its followers both among the Hindus and Musalmans. It has got its name from the village of Pirana, ten miles south-east of Ahmedabad. It is said that Imam Shah, a Shiah Ismaila Saiyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. One story is to the effect that, bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu cultivators. Another story is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others, who trusted in Imam Shah, saw in a trice Benares, bathed in the Ganges and paid their vows. Astonished with this miracle, they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as *Momnas* from *momin*, believers, while those not actually converted but following a half-Hindu and half-Musalman faith came to be known as *Matia* from *mat*, opinion. Another group of half-converted Hindus came to be known as *Shaikh* or *Shaikhda*. The Momnas, Matias and Shaikhs call themselves Pirana Panthis, *i. e.*, followers of the Pirana sect. They read Imam Shah's book of religious rules in which the Atharva Veda is also mentioned; and as a prayer repeat their saint's name. All bury their dead and the Momnas also perform circumcision. They keep Ramzan fast and observe as holidays the *urus* or saint's day. Besides Musalman holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev and Divali. During the last thirty or forty years, there has been a tendency among the Matias and Shaikhs to revert to Hinduism. In addition to the Musalman *nikar* ceremony they call a Brahman and go through the Hindu marriage ceremony. A Ramanandi Sadhu, named Nirmaldas, preached to the Matias in 1880 that they were originally Kanbis and should abandon their Musalman practices. Since then some calling themselves Vaishnav Matias, separated themselves from the rest who were known as Pirana Matias. In the Census of 1901, 137 Matias returned themselves as Hindus and 251 as Musalmans. In the present Census, all (401) the Matias have returned themselves as Hindus. No Hindu Shaikhs were returned in 1901. On the present occasion, 51 have returned themselves as Hindus. Shaikhs who have abandoned the Pirana sect make Hindu brow-marks and follow the Swaminarayan sect.

In addition to the Momnas, Shaikhs and Matias, many Rabaris, Somis and Vanias, while worshipping their Hindu gods and continuing as Hindus, worship the Pirana saints, and call themselves Pirana Panthis. In 1901, they were not distinguished from the Musalmans and 3,655 persons in all were returned as Musalman followers of the Pirana sect. In the present Census, 3,630 Hindus and only 2,102 Musalmans have returned themselves as followers of this sect.

Priests.

255. In addition to the *Mujawar* (beadle) and the *Mutavalli* (mosque-guardian), *Mulla* (the priest), *Khatib* (preacher), *Molvi* (doctor of divinity) and *Kazi* (civil judge) are entrusted with religious duties. Of these the *Mulla* is the lowest. His duties are calling to prayers five times a day, acting as Imam or leader of the prayer, and where there is no Mujawar, keeping the mosque clean. Besides these duties, a Mulla acts as a schoolmaster and dealer in charms. He often does not understand the Koran, but he can read it and teach his pupils to spell through it. As a dealer in charms, he writes verses of the Koran to be bound

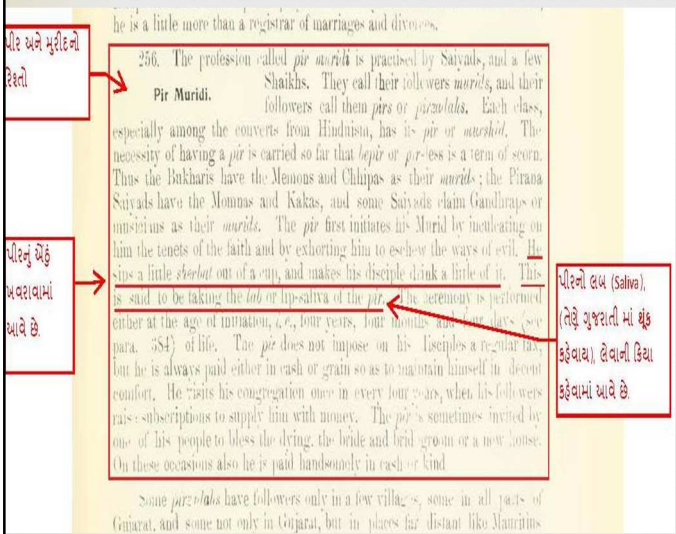
The Census of India -1911 –Volume XVI –Baroda – Part 1 -2 of 3

Information on **Pirana Sect** can be found on Page 98.

Some points worth noting:

1) Hindus from Kanbi Community were converted by Imam Shah
2) Imamshahs religious book is separate Atharva Veda
3) Mumnas perform circumcision ("sunnat")

115



he is a little more than a registrar of marriages and divorces.

Pir Muridi.

256. The profession called *pir murídi* is practised by Saiyads, and a few Shaikhs. They call their followers *murids*, and their followers call them *pirs* or *pirzadahs*. Each class, especially among the converts from Hindúism, has its *pir* or *murshid*. The necessity of having a *pir* is carried so far that *bepir* or *pir-less* is a term of scorn. Thus the Bukharis have the Memons and Chhipas as their *murids*; the Pirana Saiyads have the Momnas and Kakas, and some Saiyads claim Gandhraps or musicians as their *murids*. The *pir* first initiates his Murid by inculcating on him the tenets of the faith and by exhorting him to eschew the ways of evil. He sips a little *sherbat* out of a cup, and makes his disciple drink a little of it. This is said to be taking the *lab* or lip-saliva of the *pir*. The ceremony is performed either at the age of initiation, *i. e.*, four years, four months and four days (see para. 384) of life. The *pir* does not impose on his disciples a regular tax, but he is always paid either in cash or grain so as to maintain himself in decent comfort. He visits his congregation once in every four years, when his followers raise subscriptions to supply him with money. The *pir* is sometimes invited by one of his people to bless the dying, the bride and bridegroom or a new house. On these occasions also he is paid handsomely in cash or kind.

Some *pirzadahs* have followers only in a few villages, some in all parts of Gujarat, and some not only in Gujarat, but in places far distant like Mauritius

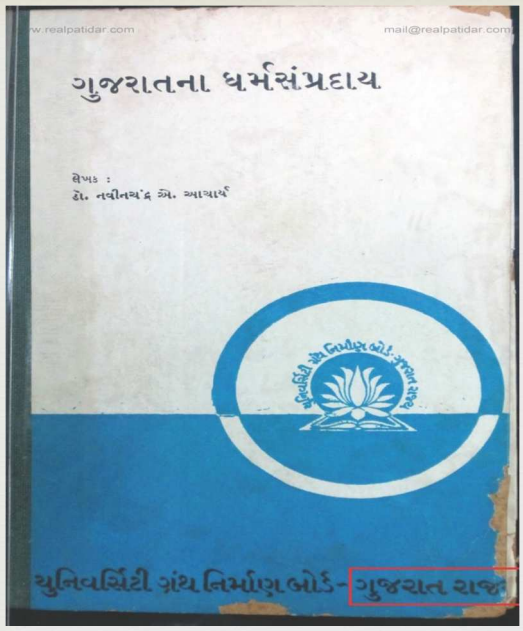
The Census of India -1911 –Volume XVI –Baroda – Part 1 - 3 of 3

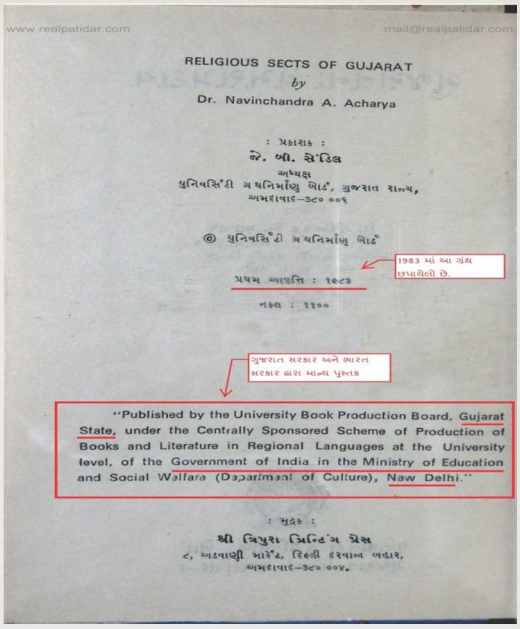
Relationship between **Pir and Murid** of Pirana Sect, can be found on Page 99.

Some points worth noting:

1) Pir sips the "Sharbat" and makes his disciple have little of it.
2) This is said to be taking the "*lab*" or the **Lip-Saliva** of the Pir

116

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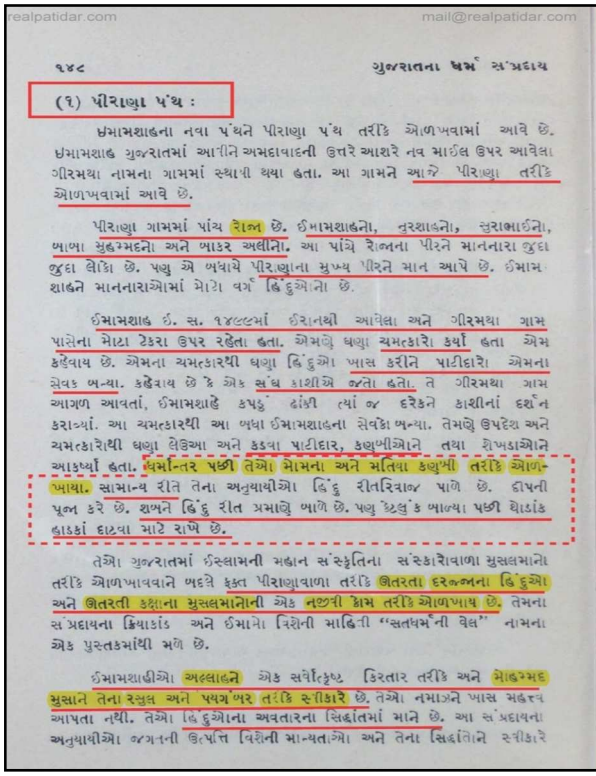
mail@realpatidar.com
RELIGIOUS SECTS OF GUJARAT
by
Dr. Navinchandra A. Acharya
: પ્રકાશક :
જે. બી. ગેડિલ
અધ્યક્ષ
યુનિવર્સિટી ગ્રંથનિર્માણ બોર્ડ, ગુજરાત રાજ્ય,
અમદાવાદ-૩૮૦ ૦૦૬
© યુનિવર્સિટી ગ્રંથનિર્માણ બોર્ડ
1983 માં આ ગ્રંથ છપાયેલો છે.
પ્રથમ આવૃત્તિ : ૧૯૮૩
નકલ : ૧૧૦૦
ગુજરાત સરકાર અને ભારત સરકાર દ્વારા માન્ય પુસ્તક
"Published by the University Book Production Board, Gujarat State, under the Centrally Sponsored Scheme of Production of Books and Literature in Regional Languages at the University level, of the Government of India in the Ministry of Education and Social Welfare (Department of Culture), New Delhi."
: મુદ્રક :
શ્રી ત્રિપુરા પ્રિન્ટિંગ પ્રેસ
૮, અદાવાળી માર્કેટ, દિલ્લી દરવાજા બહાર,
અમદાવાદ-૩૮૦ ૦૦૪.

"Religious Sects of Gujarat"; a book published in 1983, by University of Gujarat, under the scheme sponsored by Central Government of India

117

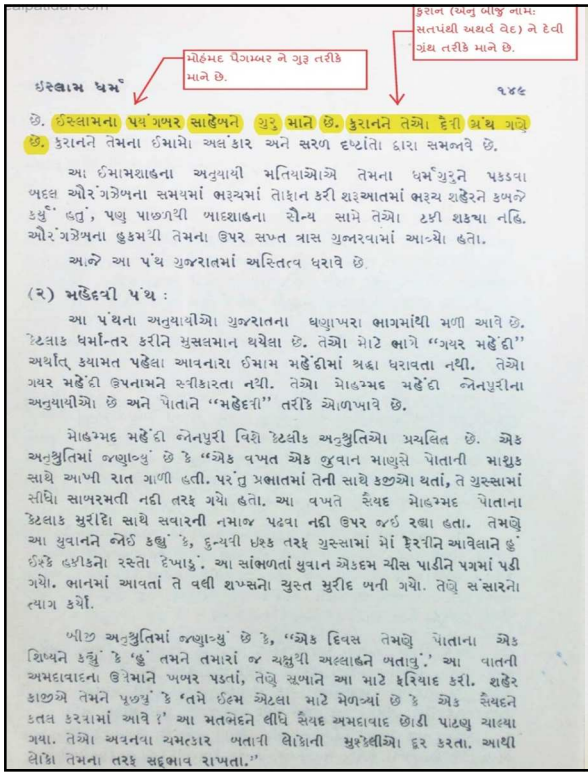


Page 148: -Pirana Panth (Sect)

Important Points:

1) There are 5 tombs at Pirana; Imamshah, Nurshah, Surabhai, Bawa Mohammad and Bakar Ali
2) Imam Shah came from Iran and converted many Patidars
3) The converts are called "Momna" or "Matia" Kunbis
4) The converts remain inferior Hindus and doubtful Muslims
5) They believe "Allah" as creator
6) They consider Mohammad Musa as Allah's messenger/prophet

118



મોહમદ પૈગમ્બર ને ગુરૂ તરીકે માને છે.

કુરાન (અનુ બીજું નામ: સતપંથી અથર્વ વેદ) ને દેવી ગ્રંથ તરીકે માને છે.

ઇસ્લામ ધર્મ ૧૪૯

છે. ઇસ્લામના પયગંબર સાહેબને ગુરુ માને છે. કુરાનને તેઓ દૈવી ગ્રંથ ગણે છે. કુરાનને તેમના ઈમામો અલંકાર અને સરળ દૃષ્ટાંતો દ્વારા સમજાવે છે.

આ ઈમામશાહના અનુયાયી મતિયાઓએ તેમના ધર્મગુરુને પકડવા બાદલ ઔરંગઝેબના સમયમાં ભરૂચમાં તોફાન કરી શરૂઆતમાં ભરૂચ શહેરને કબજે કર્યું હતું, પણ પાછળથી બાદશાહના સૈન્ય સામે તેઓ ટકી શક્યા નહિ. ઔરંગઝેબના હુકમથી તેમના ઉપર સખ્ત ત્રાસ ગુજારવામાં આવ્યો હતો.

આજે આ પંથ ગુજરાતમાં અસ્તિત્વ ધરાવે છે.

(૨) મહેદવી પંથ :

આ પંથના અનુયાયીઓ ગુજરાતના ઘણાખરા ભાગમાંથી મળી આવે છે. કેટલાક ધર્માન્તર કરીને મુસલમાન થયેલા છે. તેઓ મોટે ભાગે "ગયર મહેંદ્વી" અર્થાત્ કયામત પહેલા આવનારા ઈમામ મહેંદીમાં શ્રદ્ધા ધરાવતા નથી. તેઓ ગયર મહેંદી ઉપનામને સ્વીકારતા નથી. તેઓ મોહમ્મદ મહેંદી જૌનપુરીના અનુયાયીઓ છે અને પોતાને "મહેદવી" તરીકે ઓળખાવે છે.

મોહમ્મદ મહેંદી જૌનપુરી વિશે કેટલીક અનુશ્રુતિઓ પ્રચલિત છે. એક અનુશ્રુતિમાં જણાવ્યું છે કે "એક વખત એક જુવાન માણસે પોતાની માશુક સાથે આખી રાત ગાળી હતી. પરંતુ પ્રભાતમાં તેની સાથે કજીઓ થતાં, તે ગુસ્સામાં સીધો સાબરમતી નદી તરફ ગયો હતો. આ વખતે સૈયદ મોહમ્મદ પોતાના કેટલાક મુરીદો સાથે સવારની નમાજ પઢવા નદી ઉપર જઈ રહ્યા હતા. તેમણે આ યુવાનને જોઈ કહ્યું કે, દુન્યવી ઇશ્ક તરફ ગુસ્સામાં મોં ફેરવીને આવેલાને હું ઈશ્કે હકીકતનો રસ્તો દેખાડું. આ સાંભળતાં યુવાન એકદમ ચીસ પાડીને પગમાં પડી ગયો. ભાનમાં આવતાં તે વલી શખ્સનો મુરત મુરીદ બની ગયો. તેણે સંસારનો ત્યાગ કર્યો.

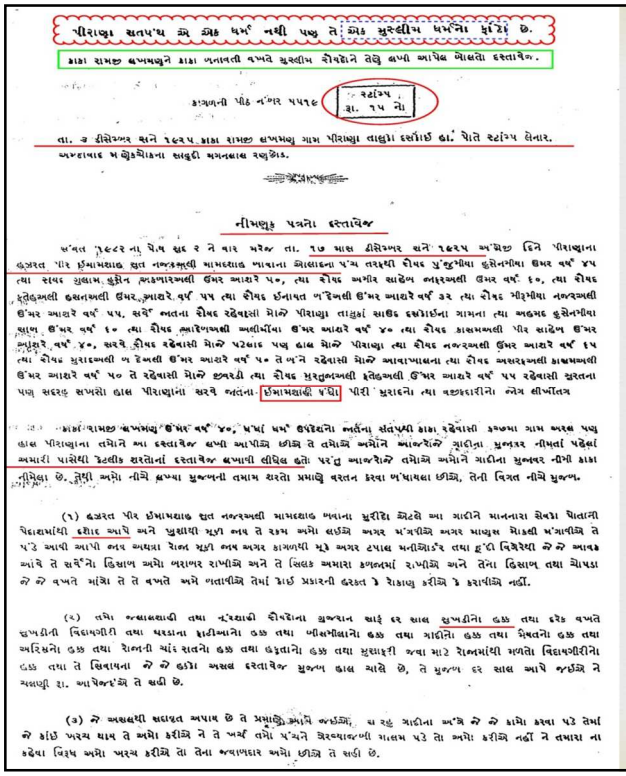
બીજી અનુશ્રુતિમાં જણાવ્યું છે કે, "એક દિવસ તેમણે પોતાના એક શિષ્યને કહ્યું કે 'હું તમને તમારાં જ ચક્ષુથી અલ્લાહને બતાવું.' આ વાતની અમદાવાદના ઉલેમાને ખબર પડતાં, તેણે સુબાને આ માટે ફરિયાદ કરી. શહેર કાજીએ તેમને પૂછ્યું કે 'તમે ઈલ્મ એટલા માટે મેળવ્યાં છે કે એક સૈયદને કતલ કરવામાં આવે ?' આ મતભેદને લીધે સૈયદ અમદાવાદ છોડી પાટણ ચાલ્યા ગયા. તેઓ અવનવા ચમત્કાર બતાવી લોકોની મુશ્કેલીઓ દૂર કરતા. આથી લોકો તેમના તરફ સદ્‌ભાવ રાખતા."

Page 149: Pirana Panth (Sect)

Important Points –contd…

7) Mohammad Paigambar is their Guru
8) Kuran (also known as Satpanthi Atharva Veda) is their Holy Book

119



પીરાણા સતપંથ એ એક ધર્મ નથી પણ તે એક મુસ્લીમ ધર્મનો ફાંટો છે.

કાકા રામજી લખમણને કાકા બનાવતી વખતે મુસલીમ રીવાજને તેણે લગતી આપેલ બોલતો દસ્તાવેજ.

કાગળની પીઠ નંબર ૫૫૫૮ ₹ ૨૯૮૫ રૂ. ૧૫ નો

તા. ૩ ડીસેમ્બર સને ૧૯૨૫ કાકા રામજી લખમણ ગામ પીરાણા તાલુકા દસ્કોઇ હા. પોતે ₹૨૯૮૫ લેનાર. અમદાવાદ મ્યુનિસીપાલના સહુદી મગનભાઇ રણછોડ.

નીમણૂક પત્રનો દસ્તાવેજ

સંવત ૧૯૮૨ ના પોષ સુદ ૨ ને વાર મરેજ તા. ૧૭ માસ ડીસેમ્બર સને ૧૯૨૫ અંગ્રેજી દિને પીરાણાના હજરત પીર ઇમામશાહ સૂત નજરઅલી મામદશાહ ભાવાના ઓલાદના પંચ તરફથી દીવદ પુંજાભીયા હુસેનભીયા ઉમર વર્ષ ૪૫ ત્યા સૈયદ ગુલામ હુસેન અકબારઅલી ઉંમર આશરે ૫૦, ત્યા દીવદ અબીર સાહેબ અઝલઅલી ઉમર વર્ષ ૬૦, ત્યા દીવદ કુતેહઅલી હસનઅલી ઉંમર આશરે વર્ષ ૫૫ ત્યા દીવદ ઇનાયત બેકમઅલી ઉંમર આશરે વર્ષ ૩૨ ત્યા દીવદ મીરમીયા નજરઅલી ઉંમર આશરે વર્ષ ૫૫, સવેઁ ભતના દીવદ રહેવાસી મોજે પીરાણા તાલુકાં સાહેબ દસ્કોઇના ગામના ત્યા અહમદ હુસેનભીયા સાણ ઉંમર વર્ષ ૬૦ ત્યા દીવદ અઝીજઅલી અલીમીંયા ઉંમર આશરે વર્ષ ૪૦ ત્યા દીવદ કાસમઅલી પીર સાહેબ ઉંમર આશરે વર્ષ ૪૦, સવરે દીવદ રહેવાસી મોજે પરબાદ પણ હાલ મોજે પીરાણા ત્યા દીવદ નજરઅલી ઉંમર આશરે વર્ષ ૬૫ ત્યા દીવદ મુરાદઅલી બેકમઅલી ઉંમર આશરે વર્ષ ૫૦ તે બધે રહેવાસી મોજે આવાગામના ત્યા દીવદ અસરફઅલી કાસમઅલી ઉંમર આશરે વર્ષ ૫૦ તે રહેવાસી મોજે કુબરડી ત્યા દીવદ મુરતુજઅલી કુતેહઅલી ઉંમર આશરે વર્ષ ૫૫ રહેવાસી સુરતના પણ અદરક સબસો હાલ પીરાણાના સરવે ભતના છેમામશાહી પંથી પીરી મુરાદનો ત્યા વકફદારીનો બેનજ લીખીતજ

કાકા રામજી લખમણ ઉંમર વર્ષ ૪૦, મખાં ધર્મ ઉપદેશનો સર્વેના સંતપુથી કાકા રહેવાસી કચ્છમા ગામ અરસ પણ હાલ પીરાણાના તમોને આ દસ્તાવેજ લખી આપીએ છીએ તે તમોએ અમોને આજરોજે ગાદીના મુખત્વર નીમતાં પહેલાં અમારી પાસેથી કેટલીક શરતોનાં દસ્તાવેજ લખાણી લીધેલ હતો પરંતુ આજરોજે તમોએ અમોને ગાદીના મુખત્વર નીમી કાકા નીમેલા છે. તેથી અમો નીચે લખ્યા મુજબની તમામ શરતો પ્રમાણે વરતન કરવા બંધાયલા છીએ, તેની વિગત નીચે મુજબ.

(૧) હજરત પીર ઇમામશાહ સૂત નજરઅલી મામદશાહ ભવાના મુરીદો એટલે આ ગાદીને માનનારા સેવકા પોતાના વેદારાથીયી દશોંદ આપે અને ચુકાયા મુજી લખ તે રકમ અમો લઇએ અગર મંજરીએ અગર માણસ મોકલી મંગાવીએ તે પંદે આપી આપી લખ અથવા રોજ મુજી લખ અગર કાગળથી મુકે અગર ટપાલ મનીઓર્ડર તથા હુંડી વિગેરેથી જે જે આવક આવે તે સર્વેનો હિસાબ અમો બરાબર રાખીએ અને તે લિલક અમારા કબજામાં રાખીએ અને તેના હિસાબ તથા ચોપડા જે જે વખતે માંગે તે તે વખતે અમે બતાવીએ તેમાં કાંઇ પ્રકારની હરકત કે રોકાણ કરીએ કે કરાવીએ નહીં.

(૨) તમો જ્યાંસુધી તથા જંયાંથી દીવદોના ગુજરાન આઇ દર સાલ સુખડીનો હક્ક તથા દરેક વખતે સુખડીની વિદાયગીરી તથા ધરણાના ફાડીઆનો હક્ક તથા બીસમીલાનો હક્ક તથા ગાદીનો હક્ક તથા જેવતનો હક્ક તથા અરિસમનો હક્ક તથા રોજની ચાંદ સાતનો હક્ક તથા હકૂતાનો હક્ક તથા મુસાફરી જવા માટે રોજમાંથી મળતો વિદાયગીરીનો હક્ક તથા તે સિવાયના જે જે હકો અસલ દસ્તાવેજ મુજબ હાલ ચાલે છે, તે મુજબ દર સાલ આપે જઇએ ને વસુલી રા. આપેજ઼ઇએ તે સહી છે.

(૩) જે અસલથી સદાવ્રત અપાય છે તે પમાણે અપાને જઇએ, ચ રહ્ય ગાદીના અંજે જે જે ખામો કરવા પડે તેમાં જે કાંઇ ખરચ થાય તે અમો કરીએ ને તે ખર્ચ તમો પંચને ઉરવ્યાજબી માલમ પડે તો અમો કરીએ નહીં ને તમારા ના કહેવા વિરૂધ અમો અરચ કરીએ તો તેના જવાબદાર અમો છીએ તે સહી છે.

Agreement dt. 03-Dec-1925 Between Saiyyeds of Pirana and Kaka Ramji Laxman while appointing him as the Kaka

Important Points made:

1) The agreement starts with a statement that Pirana Satpanth is a Muslim Sect.
2) He will collect 'Dasond' from followers and forward it the Saiyyeds
3) He will also collect and forward other religious taxes

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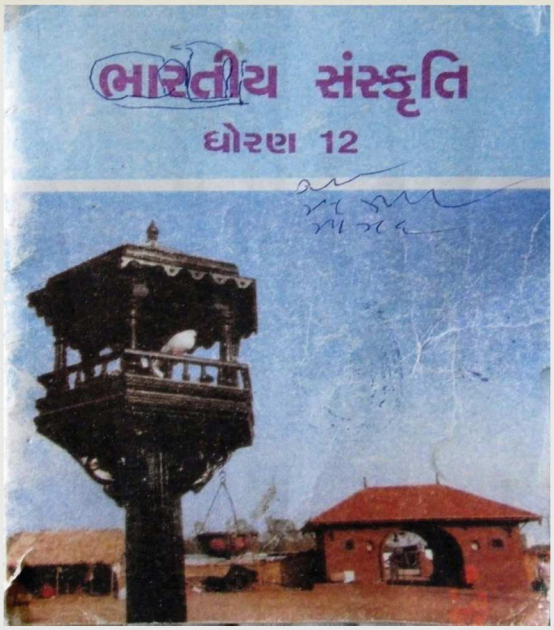

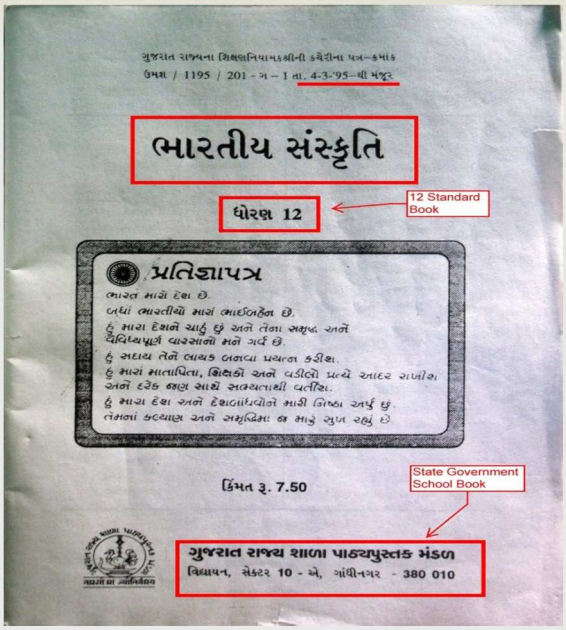

"Indian Culture" Standard 12 school book published by State Government of Gujarat in the year 1995

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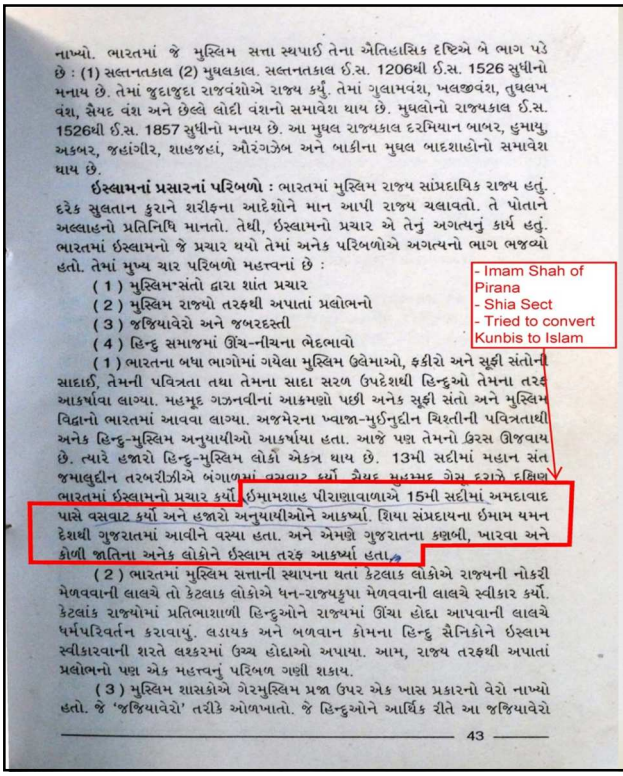

નાખ્યો. ભારતમાં જે મુસ્લિમ સત્તા સ્થપાઈ તેના ઐતિહાસિક દૃષ્ટિએ બે ભાગ પડે છે : (1) સલ્તનતકાલ (2) મુઘલકાલ. સલ્તનતકાલ ઈ.સ. 1206થી ઈ.સ. 1526 સુધીનો મનાય છે. તેમાં જુદાજુદા રાજવંશોએ રાજ્ય કર્યું. તેમાં ગુલામવંશ, ખલજીવંશ, તુઘલખ વંશ, સૈયદ વંશ અને છેલ્લે લોદી વંશનો સમાવેશ થાય છે. મુઘલોનો રાજ્યકાલ ઈ.સ. 1526થી ઈ.સ. 1857 સુધીનો મનાય છે. આ મુઘલ રાજ્યકાલ દરમિયાન બાબર, હુમાયુ, અકબર, જહાંગીર, શાહજહાં, ઔરંગઝેબ અને બાકીના મુઘલ બાદશાહોનો સમાવેશ થાય છે.

ઇસ્લામનાં પ્રસારનાં પરિબળો : ભારતમાં મુસ્લિમ રાજ્ય સાંપ્રદાયિક રાજ્ય હતું. દરેક સુલતાન કુરાને શરીફના આદેશોને માન આપી રાજ્ય ચલાવતો. તે પોતાને અલ્લાહનો પ્રતિનિધિ માનતો. તેથી, ઇસ્લામનો પ્રચાર એ તેનું અગત્યનું કાર્ય હતું. ભારતમાં ઇસ્લામનો જે પ્રચાર થયો તેમાં અનેક પરિબળોએ અગત્યનો ભાગ ભજવ્યો હતો. તેમાં મુખ્ય ચાર પરિબળો મહત્ત્વનાં છે :

(1) મુસ્લિમ સંતો દ્વારા શાંત પ્રચાર
(2) મુસ્લિમ રાજ્યો તરફથી અપાતાં પ્રલોભનો
(3) જજિયાવેરો અને જબરદસ્તી
(4) હિન્દુ સમાજમાં ઊંચ-નીચના ભેદભાવો

- Imam Shah of Pirana
- Shia Sect
- Tried to convert Kunbis to Islam

(1) ભારતના બધા ભાગોમાં ગયેલા મુસ્લિમ ઉલેમાઓ, ફકીરો અને સૂફી સંતોની સાદાઈ, તેમની પવિત્રતા તથા તેમના સાદા સરળ ઉપદેશથી હિન્દુઓ તેમના તરફ આકર્ષાવા લાગ્યા. મહમૂદ ગઝનવીનાં આક્રમણો પછી અનેક સૂફી સંતો અને મુસ્લિમ વિદ્વાનો ભારતમાં આવવા લાગ્યા. અજમેરના ખ્વાજા-મુઈનુદ્દીન ચિશ્તીની પવિત્રતાથી અનેક હિન્દુ-મુસ્લિમ અનુયાયીઓ આકર્ષાયા હતા. આજે પણ તેમનો ઉરસ ઊજવાય છે. ત્યારે હજારો હિન્દુ-મુસ્લિમ લોકો એકત્ર થાય છે. 13મી સદીમાં મહાન સંત જમાલુદ્દીન તરબરીઝીએ બંગાળમાં વસવાટ કર્યો. સૈયદ મુહમ્મદ ગેસૂ દરાજે દક્ષિણ ભારતમાં ઇસ્લામનો પ્રચાર કર્યો. ઇમામશાહ પીરાણાવાળાએ 15મી સદીમાં અમદાવાદ પાસે વસવાટ કર્યો અને હજારો અનુયાયીઓને આકર્ષ્યા. શિયા સંપ્રદાયના ઇમામ યમન દેશથી ગુજરાતમાં આવીને વસ્યા હતા. અને એમણે ગુજરાતના કણબી, ખારવા અને કોળી જાતિના અનેક લોકોને ઇસ્લામ તરફ આકર્ષ્યા હતા.

(2) ભારતમાં મુસ્લિમ સત્તાની સ્થાપના થતાં કેટલાક લોકોએ રાજ્યની નોકરી મેળવવાની લાલચે તો કેટલાક લોકોએ ધન-રાજ્યકૃપા મેળવવાની લાલચે સ્વીકાર કર્યો. કેટલાંક રાજ્યોમાં પ્રતિભાશાળી હિન્દુઓને રાજ્યમાં ઊંચા હોદ્દા આપવાની લાલચે ધર્મપરિવર્તન કરાવાયું. લડાયક અને બળવાન કોમના હિન્દુ સૈનિકોને ઇસ્લામ સ્વીકારવાની શરતે લશ્કરમાં ઉચ્ચ હોદ્દાઓ અપાયા. આમ, રાજ્ય તરફથી અપાતાં પ્રલોભનો પણ એક મહત્ત્વનું પરિબળ ગણી શકાય.

(3) મુસ્લિમ શાસકોએ ગેરમુસ્લિમ પ્રજા ઉપર એક ખાસ પ્રકારનો વેરો નાખ્યો હતો. જે 'જજિયાવેરો' તરીકે ઓળખાતો. જે હિન્દુઓને આર્થિક રીતે આ જજિયાવેરો

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Page 43 of the school book on History of Indian Culture

Imam Shah of Pirana, in 15th century, based near Ahmedabad, converted 'Kunbis' to Shia Muslim religion

Note: Kunbi is one of the names of Hindu Patidar caste.

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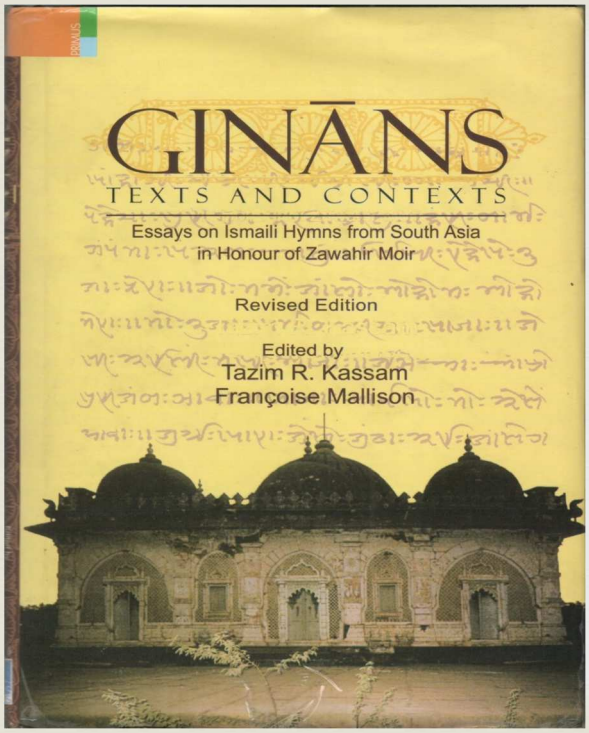

Ginans
Texts and Contexts

- It is an excellent book on collection of essays on Ginans by academic scholars.
- This book gives, in great detail, the information about Ginans sung by Satpanthis.

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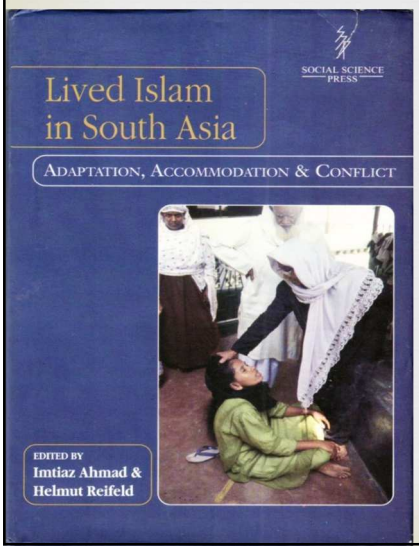
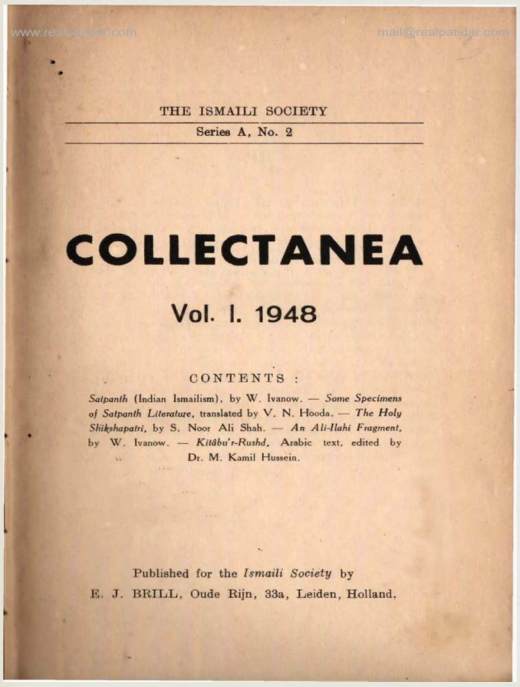
Lived Islam in South Asia
Part IV, Chapter 11



1) Page 214: Satpanth is a carefully planned method of conversion.
2) Page 220: Satpanthis argued in the court case of 1976, that Nishkalanki Narayan is the 10th avataar of Vishnu. Muhammad Shah, Imam Shah's son is also known as Adi Vishnu and his mother as Adi Shakti
3) Page 221: Imam is equated with 10th avataar and Fatima with the Goddess as Shakti
4) Page 225: In reply to the Court case filed in 1998, Karsan Das Kaka reminded the court that complex of Pirana was registered under Bombay Public Trust of 1950, under category "E". Which means the trust is of "cosmopolitan" nature. (A non-Hindu and non-Muslim trust)
5) Page 226: "… did not install real tri-dimensional images for worship, the pictures painted on the walls being mere decorations"
6) Page 227: "… while retaining his Ismaili affiliations the Imam was, from the very beginning, considered to be a manifestation of Vishnu and often referred to in the Ginanic Literature – whether of the Khojas or of the Imamshahis – as Narayan and Nishkalanki avataar.
7) Page 227: "Even the OM symbol was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as the Hindu sacred syllable and as the name Ali when read from right to left"
8) Page 230: When asked about their religion as whether Hindu or Muslim, a Satpanthi will reply as both. **Muslims by religion and Hindus by custom**".

124


THE ISMAILI SOCIETY
Series A, No. 2
COLLECTANEA
Vol. I. 1948
CONTENTS :
Satpanth (Indian Ismailism), by W. Ivanow. — Some Specimens of Satpanth Literature, translated by V. N. Hooda. — The Holy Shikshapatri, by S. Noor Ali Shah. — An Ali-Ilahi Fragment, by W. Ivanow. — Kitâbu'r-Rushd, Arabic text, edited by Dr. M. Kamil Hussein.
Published for the Ismaili Society by
E. J. BRILL, Oude Rijn, 33a, Leiden, Holland.

COLLECTANEA
by Wladimir Ivanow

Russian by birth, Wladimir Ivanow, was the first modern champion of Satpanth Studies.

Important points from the book:

1) **It was an effort to make Islam recognized as the religion of the final period, Kaliyug.**
2) **Ali, the first Imam was introduced as the 10th avataar of the Deity**
3) **Kuran had to be the last Veda, cancelling and abrogating the former scriptures**
4) **Some of the topics in the book;**
    1) **History**
    2) **Propaganda**
    3) **Doctrine**
    4) **Literature**
    5) **Reviews of Garbi Ginans**
    6) **Miracles of Pir Shams**

125

Pirana Satpanth ni Pol ane Satyano Prakash

1) Narayanji Ramji Limbani / Contractor was the "First" person, way back in 1926, to bring out to the outer world, the well kept secrets, of the Pirana Satpanth.
2) This book is result of most extensive research. It highlights the conspiracy to convert Hindus, by clandestinely introducing Islamic elements, and thus converting them Muslims.
3) It also highlights how followers were made to believe that Satpanth was true Hindu religion, where as it is not so.
4) It has vast number of Ginans reproduced. This book became a reference book for Satpanthis, who wanted to know about Ginans.
5) This book also contains details about his fight/struggle in re-converting his community back to Hinduism.
6) Many scholars, including Wladimir Ivanow has referred to this book. Any scholar wanting to study Satpanth, should first read this book. This is most indispensible book for a student of Satpanth.

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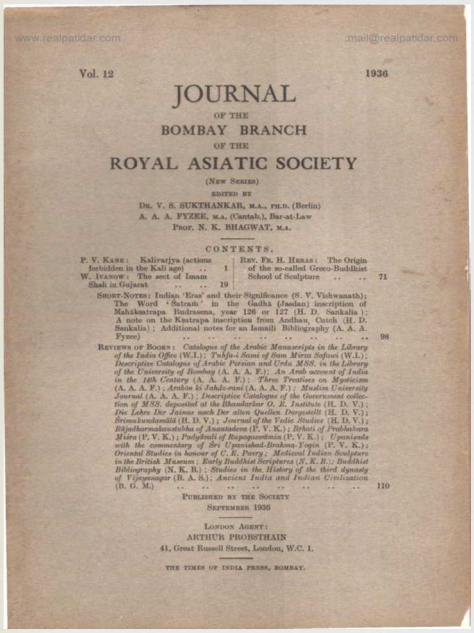
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Vol. 12 1936

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A. A. A. FYZEE, M.A. (Cantab.), Bar-at-Law
Prof. N. K. BHAGWAT, M.A.

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W. Ivanow: The sect of Imam Shah in Gujarat 19
Rev. Fr. H. Heras: The Origin of the so-called Greco-Buddhist School of Sculpture 71
Short Notes: Indian 'Eras' and their Significance (S. V. Viswanath); The Word 'Satrah' in the Gadha (Jaulan) inscription of Mahakshatrapa Rudrasena, year 126 or 127 (H. D. Sankalia); A note on the Kshatrapa inscription from Andhau, Cutch (H. D. Sankalia); Additional notes for an Ismaili Bibliography (A. A. A. Fyzee) 98
Reviews of Books: Catalogue of the Arabic Manuscripts in the Library of the India Office (W.I.); Tuhfa-i-Sami of Sam Mirza Safavi (W.I.); Descriptive Catalogue of Arabic Persian and Urdu MSS. in the Library of the University of Bombay (A. A. A. F.); An Arab account of India in the 10th Century (A. A. A. F.); Three Treatises on Mysticism (A. A. A. F.); Arabica et Islamica (A. A. A. F.); Muslim University Journal (A. A. A. F.); Inscription Catalogue of the Government collection of MSS. deposited at the Bhandarkar O. R. Institute (H. D. V.); Die Lehre Der Jaina nach Der alten Quellen Dargestellt (H. D. V.); Srimadbandamala (H. D. V.); Journal of the Vedic Studies (H. D. V.); Bibliotheca Sanskritika of Anandasrama (P. V. K.); Itihasa of Prabhakara Misra (P. V. K.); Padyavali of Rupagoswamin (P. V. K.); Upanisads with the commentary of Sri Upanishad-Brahma-Yogin (P. V. K.); Oriental Studies in honour of C. E. Pavry; Medieval Indian Sculpture in the British Museum; Early Buddhist Scriptures (N. K. B.); Buddhist Bibliography (N. K. B.); Studies in the History of the third dynasty of Vijayanagar (B. A. S.); Ancient India and Indian Civilization (B. G. M.) 110

Published by the Society
September 1936

London Agent:
Arthur Probsthain
41, Great Russell Street, London, W.C. 1.

The Times of India Press, Bombay.

"The Sect of Imamshah in Gujarat"

JBBRAS - Vol 12 -1936

1) 10 years after Narayanji Ramji's Pirana Satpanthni Pol came out, Wladimir Ivanow came out with this wounderful master piece on Imamshahis
2) This book traces the genealogy of Imamshahis right upto the last Imam.
3) It also records the reasons and circumstances by which Imamshahis (Pirana Satpanth) separated from main Ismailis (Khoja Satpanth), however following the same doctrine.
4) Historical events recorded by various other authors, about Satpanth, is summarised in this article.

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The famous Khoja Court Case of 1866 in the High Court of Bombay

- In the year 1866, the High Court of Bombay, in the famous court case called Khoja Court Case, decided that Satpanth is a Shia Muslim Sect.
- Two points emerged in the case, which had a tremendous bearing on the outcome of the case;
  1. "The first point is the universal prevalence of the practice of 'Takiah' or concealment of religious opinion."
  2. "The method of seeking to make converts, by assuming to a great extent the religious stand points of the person whom they desired to convert, **modestly hinting a few doubts and difficulties** and then by degrees, **suggesting as the only possible solution of these the peculiar tenets of their own system**."
- Finally, it was the "Das Avataar Ginan" on which the court based, its decision that Khojas were Shia Muslims.

128

Government Gazetteers

- The Gazetteer of India (Part 1, 1973)
- The Gazetteer of India, Kutch 1980 Satpanthi Mumna
- The Gazetteer of the Bombay Presidency, (Vol No. 4, Page 37-41)
- The Gazetteer of the Bombay Presidency, (Vol No. 9, Part 2, Page 37-41)
- The Gazetteer of D. Ahmedabad, Government of India, Page No. 210-11, 188-89, 920-21
- The Gazetteer of D. Ahmedabad, Government of India, Page No. 8, 61,66

129

Other Reference Material

1. Kutch Kadva Patidarono Itihas
2. Pancham Veda (Part 1 to 7)
3. Khoja Vrutant (1892)
4. Khoja Komno Itihas (1908)
5. Momin Komno Itihas (1936)
6. Tawarikhi Pir I (1914) & II (1935)
7. Das Avataar –Saiyyed Ahmad Ali Khaki
8. Ismaili Virla (1932)
9. The Ismailis: Their History and Doctrine (1990)
10. Gupt Panth Ka Sojra
11. The Alleged Founder of Ismailism
12. Harivansh –by Aathia Satpanthis
13. Dua Gyan –by Aathia Satpanthis

130

2.2 KKP Community and Satpanth

Kutch Kadva Patidar (KKP) Community…
Overwhelmingly the biggest group, amongst all followers of Satpanth.

Let us see what the documents of this community…
have to say about Satpanth religion.

131

KKP Community and Satpanth …

Let us see what perspective we can get from the people and records of KKP Community, which constituted more than 85% of the followers of Satpanth

- Imamshah had converted many Hindus, from various castes, to Satpanth. Mainly from Kadva Patidar from Kutch. This caste is known as Kutch Kadva Patidar ("KKP") Community.
- Amongst all the followers, the followers from "KKP" community were so large in numbers that, at one point of time, they were more than 85% of the total followers of Pirana Satpanth.
- No other community embraced Pirana Satpanth in such large numbers, as the KKP community

132

… KKP Community and Satpanth …

- Even today overwhelmingly large numbers of followers of the Satpanth are from this community.
- A trust formed for maintaining the Shrine at Pirana has main trustees from this community.
- The trust board consists of 1 chairman and 10 trustees. 7 trustees are from KKP Community and 3 trustees are Saiyyeds. 'Kaka' is the defacto Chairman of the trust, who is also from KKP Community. Thus KKP Community enjoys majority of 8:3.
- Almost all people (other than trust board) incharge of the management of the affairs at Pirana Satpanth are from KKP Community only.

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…KKP Community and Satpanth …

- No study on Pirana Satpanth is complete, without checking the records of the KKP Community's most powerful umbrella organisation, the Akhil Bharatiya Kutch Kadva Patidar Samaj (ABKKPS). (http://www.abkkpsamaj.org/)
- The people and records of ABKKP Samaj are the main and the largest source of **"inside and true story"** of the happenings in the Pirana Satpanth.
- If one wants to know about the manner in which Pirana Satpanth religion is preached and practiced, and about its **"true letter and spirit"**, then ABKKP Samaj, its records and its people are of **indispensible value to a student of Pirana Satpanth.**

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…KKP Community and Satpanth

- Resolutions passed in various KKP Gnati Adhiveshan, Sabhas, General Meetings, Committee meetings, News and Monthly publications, Speeches of the leaders and other numerous documents have records pertaining to Pirana Satpanth
- One can also understand the feelings of its leaders and general public of the community.
- By verifying these records and corroborating the findings by talking to senior people, one fact comes out very clearly and that fact is that all people were misled to believe that they were following some kind of Hindu religion.
- When the people realised the truth (that they are practicing some religion which is non-Hindu), they started distancing themselves from Pirana Satpanth and began re-embracing Sanatan Hinduism.

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… KKP Community and Satpanth …

- Information on Satpanth, feelings of people, their experiences, relevant events and such other facts can be found in abundance in the records of the KKP Community.
- Following community records are special importance;

Sno.	Date	Particulars
1	01-Aug-1918	KKP Gnati Jaher Sabha, Dana Bunder, Mumbai
2	28-Mar-1920	KKP Gnati Jaher Sabha, Virani Moti, Kutch
3	08-Aug-1920	1st KKP Gnati Adhiveshan, Karachi
4	07-Oct-1922	2nd KKP Gnati Adhiveshan, Karachi
5	18-Apr-1924	3rd KKP Gnati Adhiveshan, Ghatkopar, Mumbai
6	1924	Ek Prastavik Nibandh, A compilation of some court cases relating to Satpanth

Contd… 136

… KKP Community and Satpanth …

Sno.	Date	Particulars
7	1924 & 1925	Patidar Uday, monthly news magazine
8	Around 1925	Oshaninu Oshad Athava Bhaktni Bhadvai
9	Around 1925	Satpanthi Savicharono Sapato
10	14-Mar-1926	KKP Gnati Sudharak Yuvak Mandal –Report
11	1926	Kadva Patidar Parishad -11th Festival
12	14-May-1932	KKP Gnati Sudharak Yuvak Mandal –Report
13	1944-45	KKP Sanatan Samaj –Annual Report
14	02-Apr-1944	Umiya Mataji Mandir –Vandhay –Inauguration Report

Contd… 137

… KKP Community and Satpanth

Sno.	Date	Particulars
15	10-May-1960	1st ABKKPS Adhiveshan, at Nakhatrana, Kutch ABKKP Samaj Formation and Opening of Students' Boarding Building at Nakhatrana
16	23-May-1977	2nd ABKKPS Adhiveshan, Nakhatrana, Kutch
17	1983	Keshara Parmeshwara (Mukhi) Sankhalanu Sankshipt Jivan ane Karya
18	19-May-1985	3rd ABKKPS Adhiveshan, Nakhatrana, Kutch
19	30-Apr-1993	4th ABKKPS Adhiveshan, Nakhatrana, Kutch
20	12-May-2010	5th ABKKPS Adhiveshan, Nakhatrana, Kutch
21	Several Years	Meeting Reports, Dailies, Magazines etc., published in Kadva Patidar Samajs of Kutch region, including published outside Kutch region.

138

3.1 Taqiyya

The most dreaded, secret and effective weapon of Islam

139

Important Question…

At this point of time, it is natural that following questions would arise in one's mind;

1) What was the reason behind hurting feelings and misusing the faith of Hindus for the spread of Satpanth?
2) What was the reason that so many Hindus (and not a single Muslim) are followers of Satpanth? (Muslims follow Imam Shah, but they do not practice Satpanth religion).
3) How come the missionaries were so successful in converting/managing-to-attract so many Hindus?

Answer is: Taqiyya

140

What is taqiyya?...

- Taqiyya means to "deceive", by all means, the other person in the interest of Islam.
- Taqiyya means **"deceiving"** people to submit to Islam, by means like;
  - Lying
  - Making distorted statements
  - Concealing
  - Cheating
  - Diversionary tactics
  - Claiming false friendships, etc
- It is used by Muslims since the 7th century to confuse, confound and divide 'the enemy', to conquer them and make them submit to Islam
- Lying has nothing to do with morals or values. It is all about spreading Islam and safeguarding yourself while doing so.

141

...What is taqiyya?

- Taqiyya has got divine sanction in Kuran. Kuran authorises any Muslim to use taqiyya against any non-Muslim.
- Kuranic verse 3:28 is often seen as the primary verse that sanctions deception towards non-Muslims:

> "Let believers [Muslims] not take infidels [non-Muslims] for friends and allies instead of believers. Whoever does this shall have no relationship left with God—unless you but guard yourselves against them, taking precautions."

- Muhammad ibn Jarir at-Tabari (d. 923), author of a standard and authoritative Kuran commentary, explains verse 3:28 as follows:

> "If you [Muslims] are under their [non-Muslims'] authority, fearing for yourselves, behave loyally to them with your tongue while harboring inner animosity for them … [know that] God has forbidden believers from being friendly or on intimate terms with the infidels rather than other believers—except when infidels are above them [in authority]. Should that be the case, let them act friendly towards them while preserving their religion."

- It is used not just as dissimulation but as "active" deceit.

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In the next slide, we will see a,

Video Explaining Taqiyya

(Duration: 4m–42s)

Video No. 1

You can see the full video here:

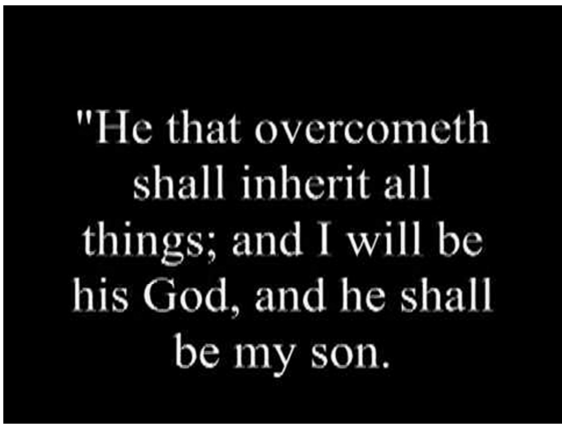
http://www.youtube.com/watch?v=KEC11YJ2oCk

143

Video No: 1

Taqiyya

Lying to spread Islam



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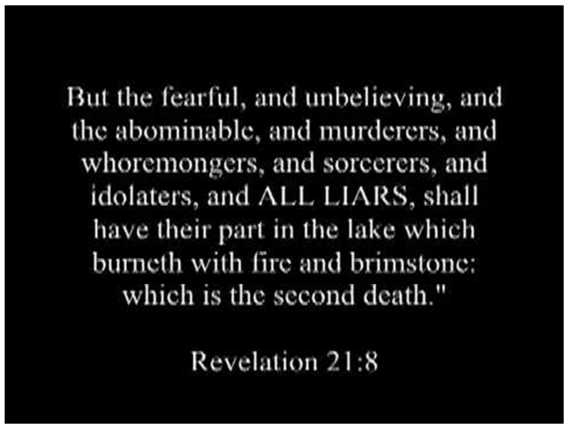
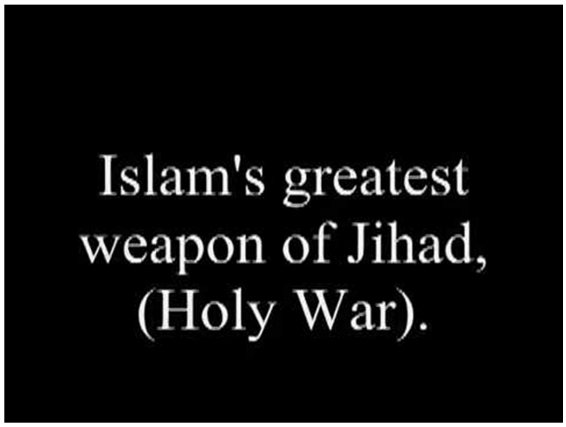

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death."
Revelation 21:8

2

3



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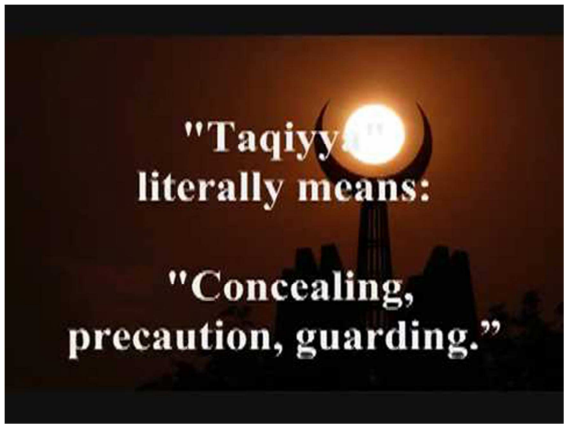
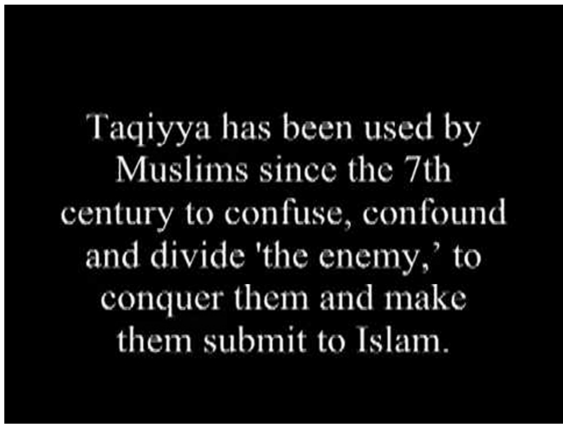
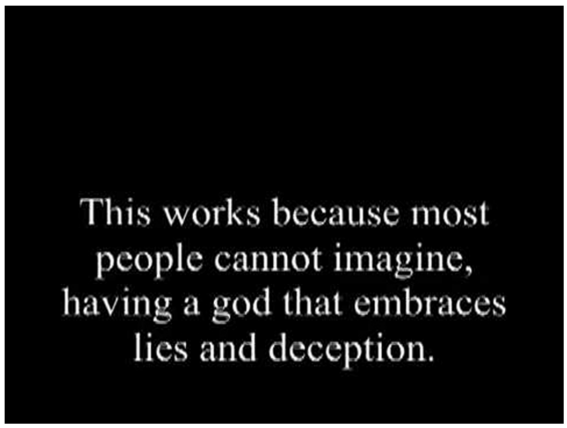

"Taqiyya"
literally means:
"Concealing,
precaution, guarding."

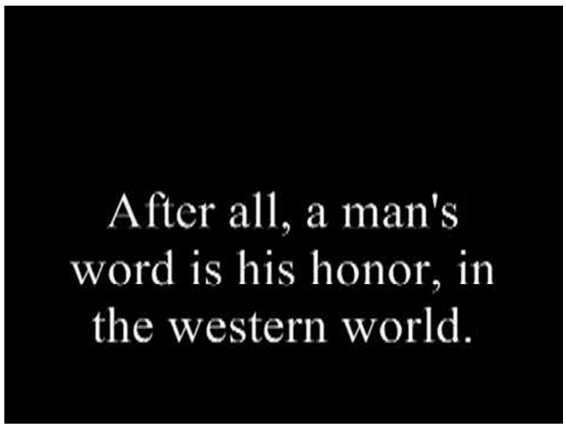
5


Taqiyya has been used by
Muslims since the 7th
century to confuse, confound
and divide 'the enemy,' to
conquer them and make
them submit to Islam.

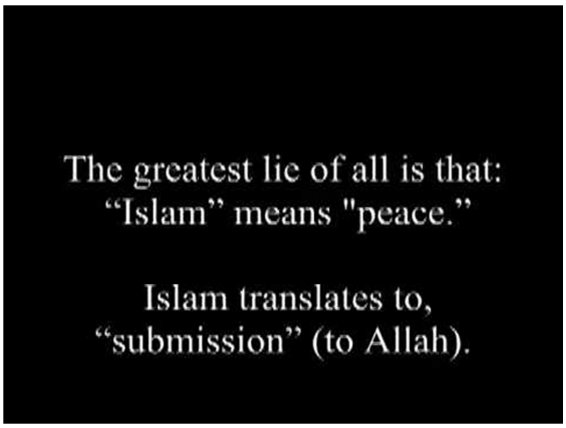
6


This works because most
people cannot imagine,
having a god that embraces
lies and deception.

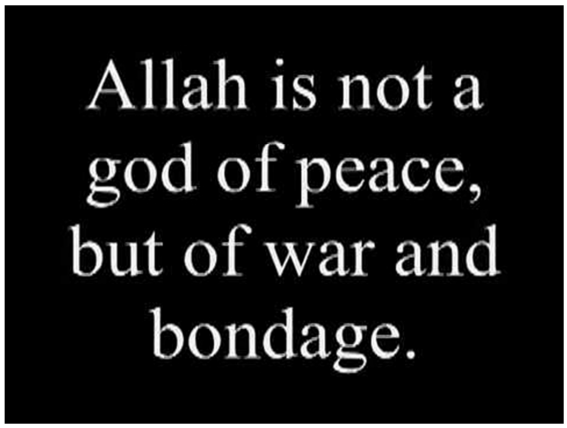
7


After all, a man's
word is his honor, in
the western world.

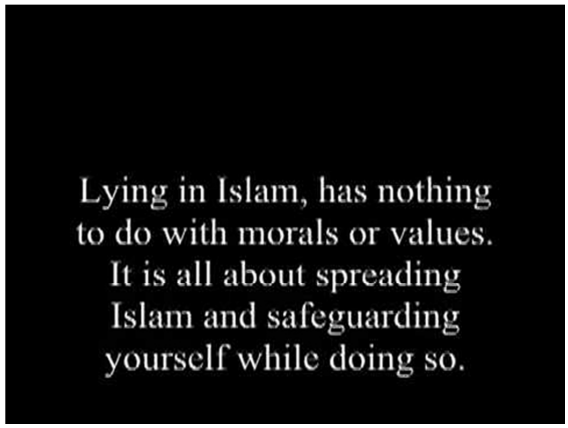
8


The greatest lie of all is that:
“Islam” means "peace."
Islam translates to,
“submission” (to Allah).

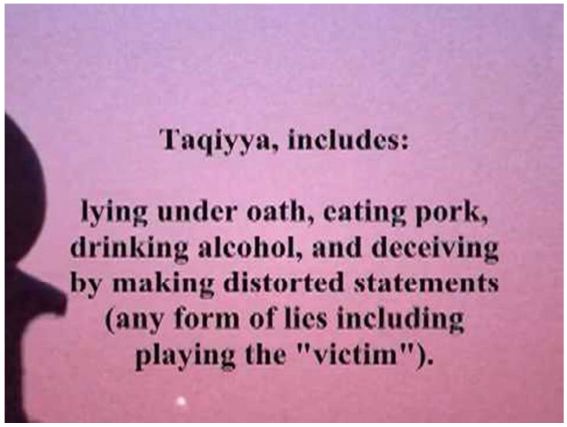
9


Allah is not a
god of peace,
but of war and
bondage.

10


Lying in Islam, has nothing
to do with morals or values.
It is all about spreading
Islam and safeguarding
yourself while doing so.

11



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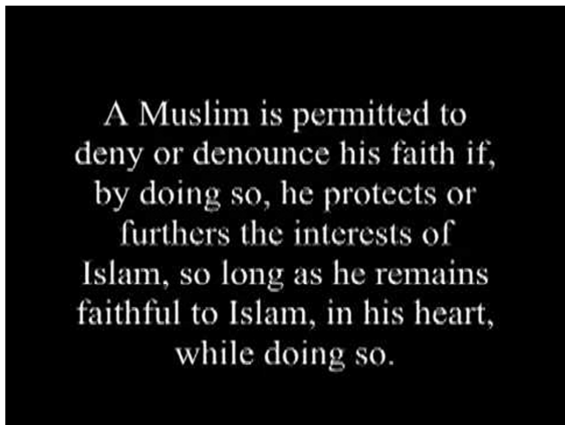
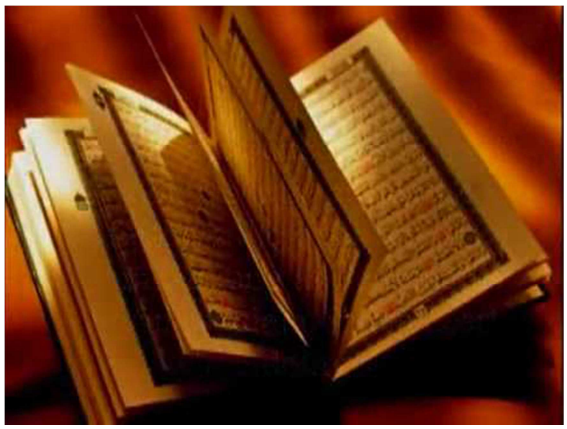

A Muslim is permitted to
deny or denounce his faith if,
by doing so, he protects or
furthers the interests of
Islam, so long as he remains
faithful to Islam, in his heart,
while doing so.

13



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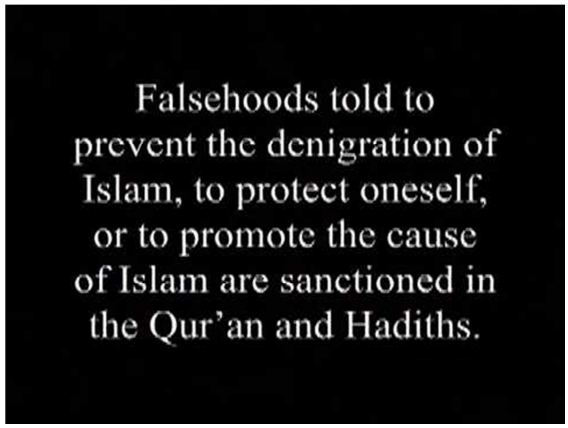
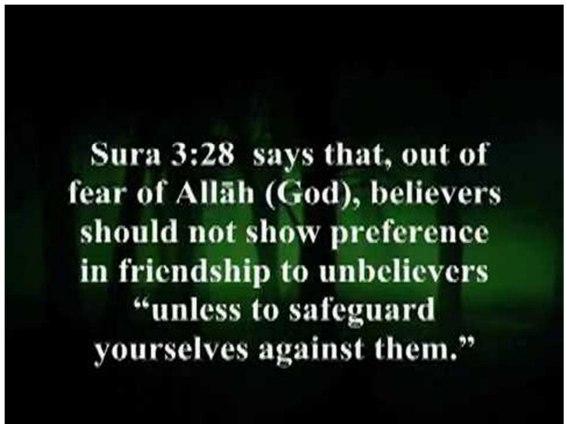
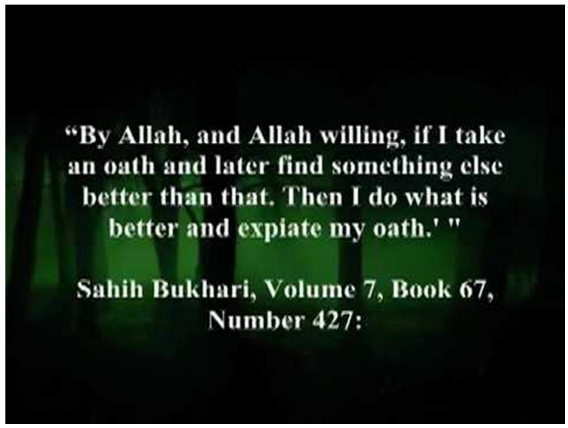

Falsehoods told to
prevent the denigration of
Islam, to protect oneself,
or to promote the cause
of Islam are sanctioned in
the Qur'an and Hadiths.

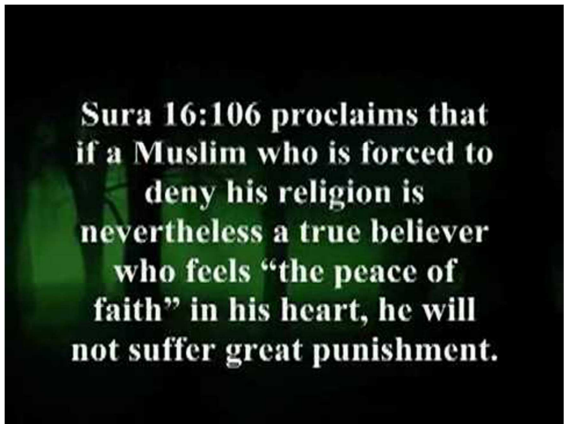
15


Sura 3:28 says that, out of
fear of Allāh (God), believers
should not show preference
in friendship to unbelievers
"unless to safeguard
yourselves against them."

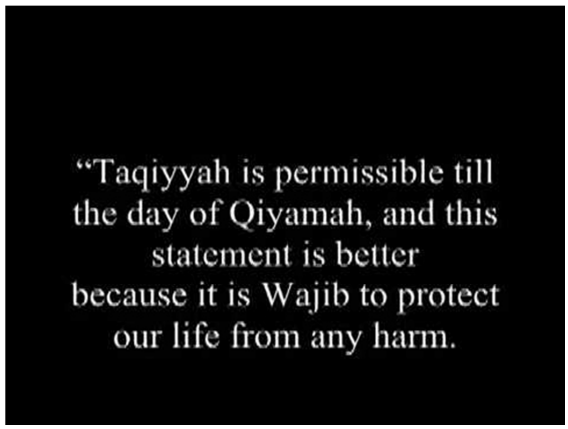
16


"By Allah, and Allah willing, if I take an oath and later find something else better than that. Then I do what is better and expiate my oath.' "
Sahih Bukhari, Volume 7, Book 67, Number 427:

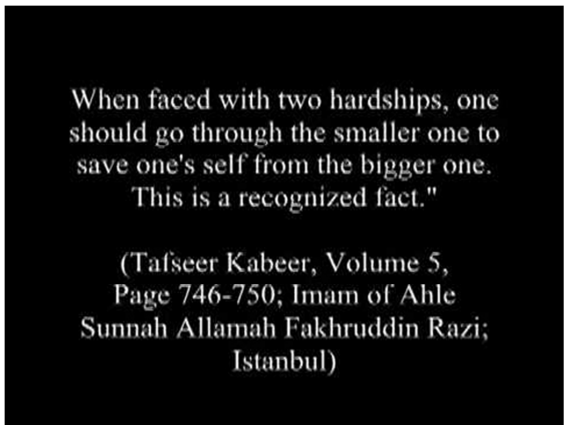
17


Sura 16:106 proclaims that if a Muslim who is forced to deny his religion is nevertheless a true believer who feels "the peace of faith" in his heart, he will not suffer great punishment.

18


"Taqiyyah is permissible till the day of Qiyamah, and this statement is better because it is Wajib to protect our life from any harm.

19


When faced with two hardships, one should go through the smaller one to save one's self from the bigger one. This is a recognized fact."
(Tafseer Kabeer, Volume 5, Page 746-750; Imam of Ahle Sunnah Allamah Fakhruddin Razi; Istanbul)

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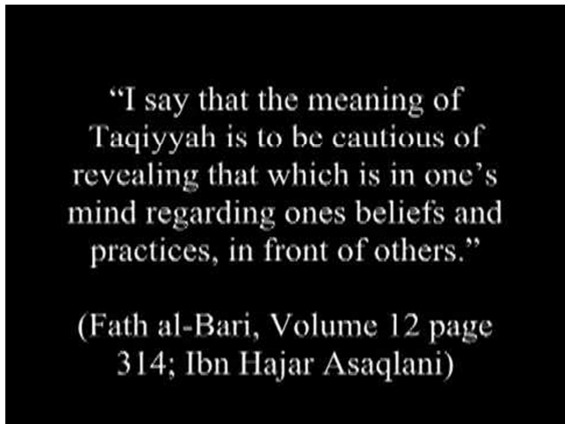
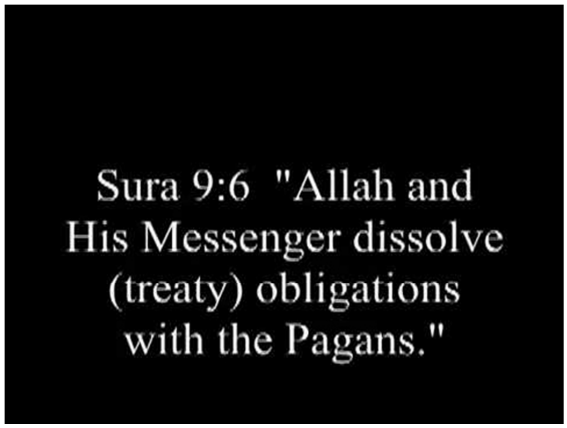

"I say that the meaning of Taqiyyah is to be cautious of revealing that which is in one's mind regarding ones beliefs and practices, in front of others."
(Fath al-Bari, Volume 12 page 314; Ibn Hajar Asaqlani)

21



22

The goal of Muslims is a world government under Islam; worship of Allah, obedience to Shariah law, and adherence to the Hijri calendar and Islamic holy days.

23

24

As Satan is the Father of all lies...

25

26

Islamic M.O. of conquest:

1. Taqiyya, (deceive), until there are enough Muslims

2. Slaughter men

3. Rape women and force conversion of Islam (enslavement) or kill them

27

4. Enslave children and forcibly convert them

5. Pillage and plunder

6. Tax the remnant in exchange for "security" (false peace)

28

How could anyone worship a god that has to use men to force conversions or resort to deception and threats to get people to worship him?
What kind of god is that?

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Next video explains…

The Level of Deception

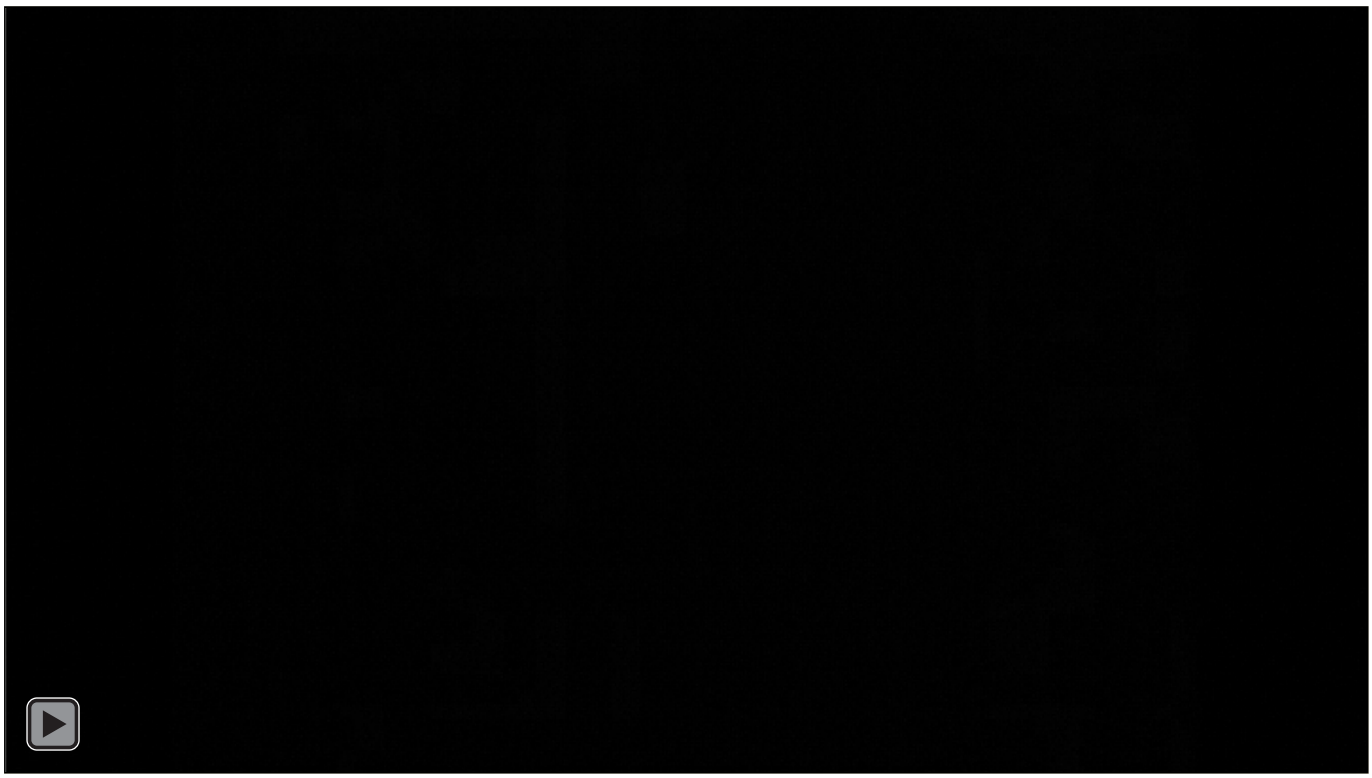
(Duration: 1m–22s)

Video No. 2

You can see the full video here:

http://www.youtube.com/watch?v=dbIrWj6gDDk

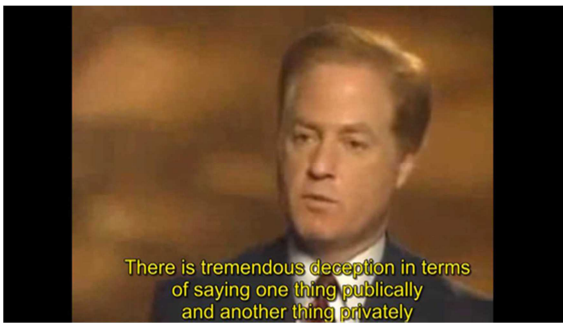
145



Video No: 2

Islamic Deception

Taqiyya



1. There is tremendous deception in terms of saying one thing publically and another thing privately

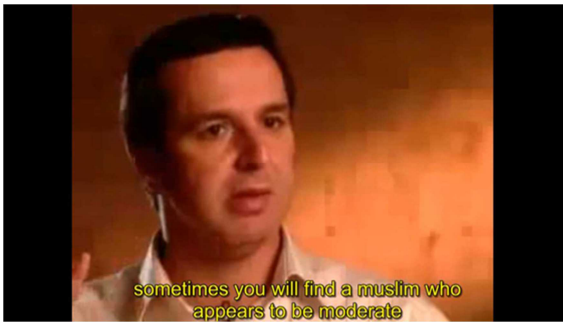
2. Yasser Arafat obviously was the master of this dual agenda

3. in terms of openly supporting terrorism or non-violence or condemning terrorism

4. I condemn completely this terrorist activity.

5. then secretly behind closed doors supporting it

6. Jihad. Jihad. Jihad. Jihad.



7. sometimes you will find a Muslim who appears to be moderate

8. We in the past, post Sept 11, we have said that the actions of flying planes full of innocent civilian

9. into buildings is not legitimate

10. but in his deeds... he is not as moderate as he is…

11. We are here to talk about the magnificent 19

12. Those who two years ago today split the world into two camps, into the camp of islam and the camp of non-islam or Kufar

13. Those who revived the obligation of Jihad worldwide

14. The magnificent 19, the occasion the hijackers celebrating the attacks on New York

15. The magnificent 19, the occasion the hijackers celebrating the attacks on New York

16. The deception is so high and so successful that... I am afraid we are loosing the battle

The deception is so high and so successful… that we are losing the battle.

147

How to identify the use of Taqiyya, especially when it is so effective that, even its victim remains unaware?

148

One of the main strategy will would be...

AWARENESS.

Educate people about Taqiyya, so that they would be able to identify taqiyya and defend themselves.

Next few slides will help understand how to identify taqiyya.

149

Taqiyya ...

- Taqiyya, includes: lying under oath, eating pork, drinking alcohol, and deceiving by making distorted statement (any form of lies including playing the "victim").
- A Muslim is permitted to deny or denounce his faith if, by doing so, he protects or furthers the interest of Islam, *so long as he remains faithful to Islam, in his heart,* while doing so.
- In fact, deceit, which is doctrinally grounded in Islam, is often depicted as being equal—sometimes superior—to other universal military virtues, such as courage, fortitude, or self-sacrifice.

150

… Taqiyya …

- Other prominent scholars, such as Abu 'Abdullah al-Qurtubi (1214-73) and Muhyi'd-Din ibn al-Arabi (1165-1240), have extended *taqiyya* to cover deeds.

> In other words, Muslims can behave like infidels and worse—for example, by bowing down and worshiping idols and crosses, offering false testimony, and even exposing the weaknesses of their fellow Muslims to the infidel enemy—anything short of actually killing a Muslim.

"Taqiyya, even if committed without duress, does not lead to a state of infidelity—even if it leads to sin deserving of hellfire."

151

… Taqiyya …

- According to one Arabic legal manual devoted to jihad as defined by the four schools of law, "The Ulema agree that deception during warfare is legitimate … deception is a form of art in war."
- Moreover, according to Mukaram, this deception is classified as *taqiyya*: "*Taqiyya* in order to dupe the enemy is permissible."
- Ibn al-'Arabi declares that "in the Hadith [sayings and actions of Muhammad], practicing deceit in war is well demonstrated. Indeed, *its need is more stressed than the need for courage.*"

152

… Taqiyya …

- Ibn al-Munir (d. 1333) writes, "War is deceit, i.e., the most complete and perfect war waged by a holy warrior is a war of deception, not confrontation, due to the latter's inherent danger, and the fact that one can attain victory through treachery without harm [to oneself]."
- Muhammad memorably declared, **"For war is deceit"**

153

… Taqiyya

- It is best captured by the popular Muslim notion, based on a *hadith*, that, if possible, jihad should be performed by the hand (force), if not, then by the tongue (through preaching); and, if that is not possible, then with the heart or one's intentions.
- *hadith*: "If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better."
- **It is a stealthy threat dormant amongst us.**

154

Taqiyya and Contradictory Verses of Kuran

How to interpret Taqiyya with the contradictory verses in Kuran?

- If we see carefully, we can notice the verses of peace and tolerance in Kuran. On the other hand we can also see violent and intolerant versus. Under these circumstances, how is a Muslim is expected to follow these verses?
- No careful reader will remain unaware of the many contradictory verses in the Kuran, most specifically the way in which peaceful and tolerant verses lie almost side by side with violent and intolerant ones.
- The standard view concerning war and peace verses is that when Muslims are weak and in a minority position, they should preach and behave according to the ethos of peace and tolerance; when strong, however, they should go on the offensive on the basis of what is commanded in the Medinan verses (war and conquest).

155

Unprecedented Self-Confidence Level Behind All Lies

- From within, every person would hesitate before doing something wrong. The main reason is that his religion and thus conscience would stop him from doing so.
- What would be the effect on a person, if his own religion allows him to any wrong for the benefit of the religion?
- Under these circumstances the person's self-confidence would be at extremely high levels. He will not hesitate behind doing anything wrong. The reason is that as per his religion and according to him, he is NOT doing anything wrong.
- When a person with such high self-confidence, lays a trap (of words or actions etc.,) his victim will not harbour any doubt and will easily accept everything that is presented to him, as true.
- **Taqiyya is source of this very high unprecedented and deadly self-confidence.**

156

How to identify taqiyya?

Practice of Taqiyya can be identified by looking into following main points

Sno	Point	Sno	Point
1	Outwitting the opponent	2	Playing the victim
3	False claims of torture	4	Manipulated Ambiguity
5	Crying Harassment	5A	Create Disorder
6	Blame the Enemy	7	Evasion
8	Demanding Evidence	9	Denial
10	Exploiting Conflict of Perception	11	Falsely claim that the Religion was Hijacked
12	Personal Attacks		

157

In the next slide, we will see a short video explaining the above.

Next slide contains a Silent Video on

How to identify Taqiyya

(Duration: 5m–37s)

Video No. 3

You can check the full video, online here:

http://www.youtube.com/watch?v=TDPUoTxjcDM

158

Video No: 3

Islamic Art of Deception

Taqiyya

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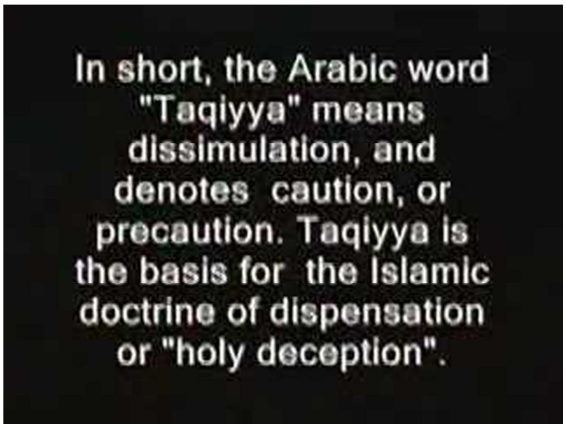
In short, the Arabic word "Taqiyya" means dissimulation, and denotes caution, or precaution. Taqiyya is the basis for the Islamic doctrine of dispensation or "holy deception".

3.

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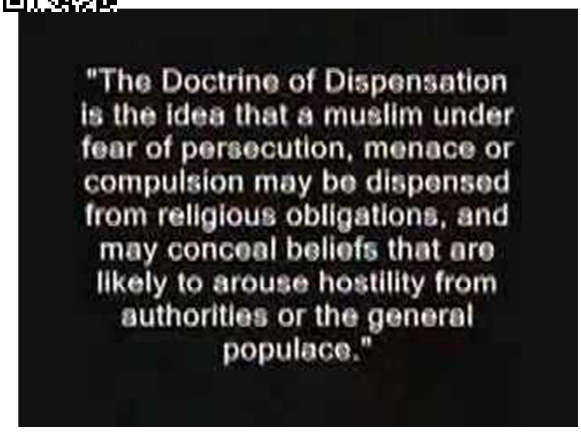
"The Doctrine of Dispensation is the idea that a muslim under fear of persecution, menace or compulsion may be dispensed from religious obligations, and may conceal beliefs that are likely to arouse hostility from authorities or the general populace."

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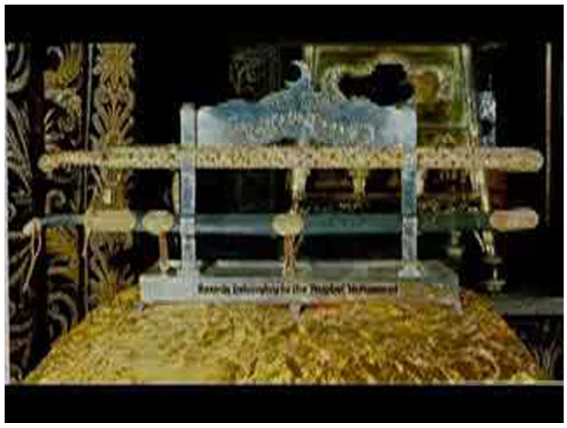

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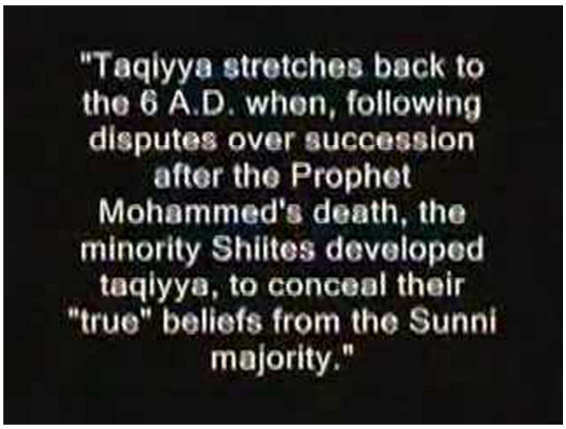
"Taqiyya stretches back to the 6 A.D. when, following disputes over succession after the Prophet Mohammed's death, the minority Shiites developed taqiyya, to conceal their "true" beliefs from the Sunni majority."

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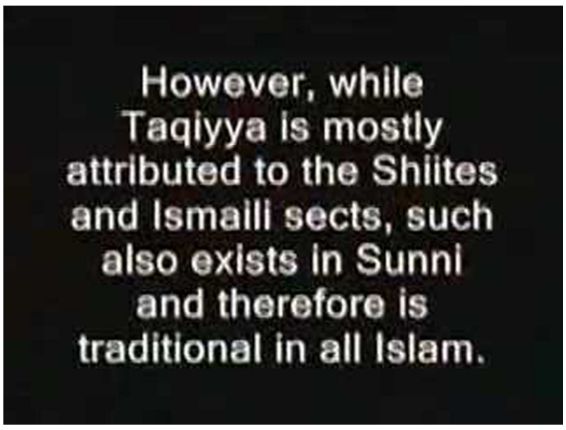
However, while Taqiyya is mostly attributed to the Shiites and Ismaili sects, such also exists in Sunni and therefore is traditional in all Islam.

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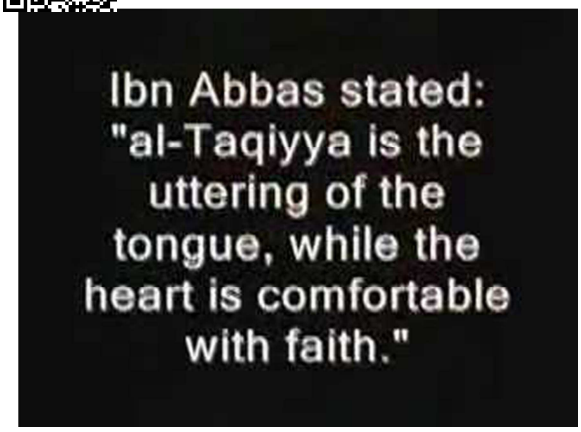

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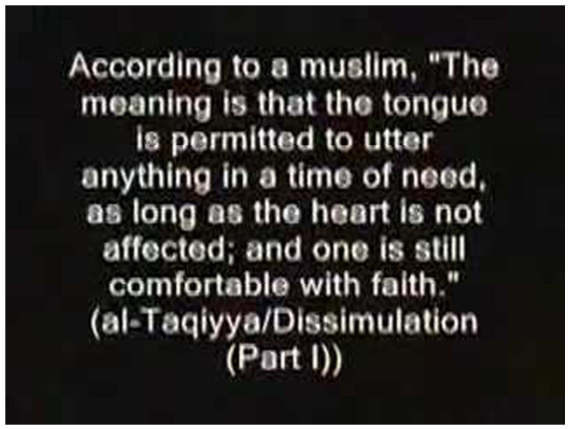
According to a muslim, "The meaning is that the tongue is permitted to utter anything in a time of need, as long as the heart is not affected; and one is still comfortable with faith." (al-Taqiyya/Dissimulation (Part I))

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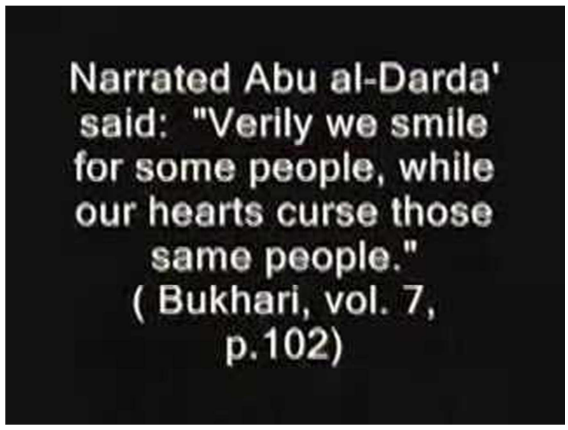

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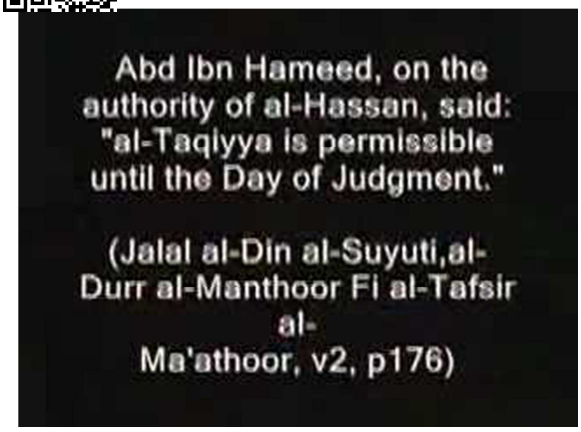
Abd Ibn Hameed, on the authority of al-Hassan, said: "al-Taqiyya is permissible until the Day of Judgment."
(Jalal al-Din al-Suyuti,al-Durr al-Manthoor Fi al-Tafsir al-Ma'athoor, v2, p176)

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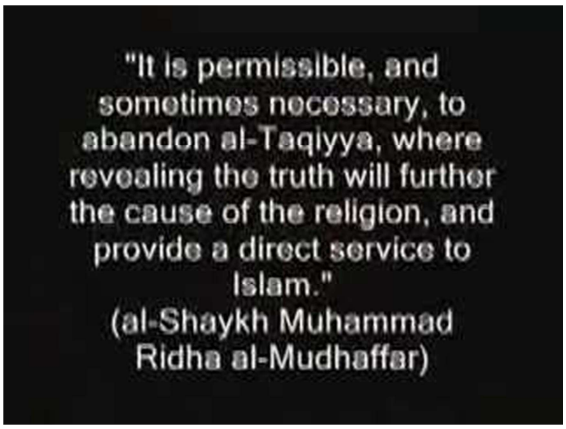
"It is permissible, and sometimes necessary, to abandon al-Taqiyya, where revealing the truth will further the cause of the religion, and provide a direct service to Islam."
(al-Shaykh Muhammad Ridha al-Mudhaffar)

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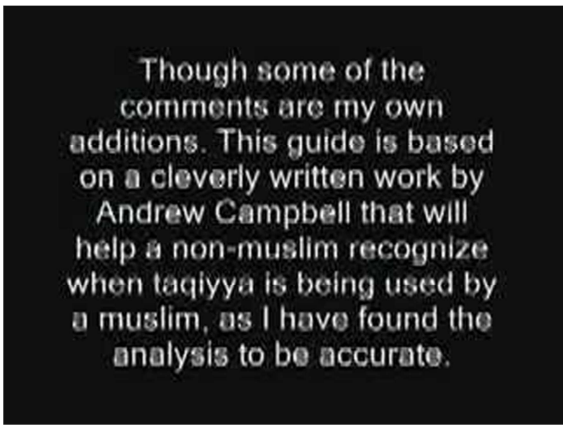
Though some of the comments are my own additions. This guide is based on a cleverly written work by Andrew Campbell that will help a non-muslim recognize when taqiyya is being used by a muslim, as I have found the analysis to be accurate.

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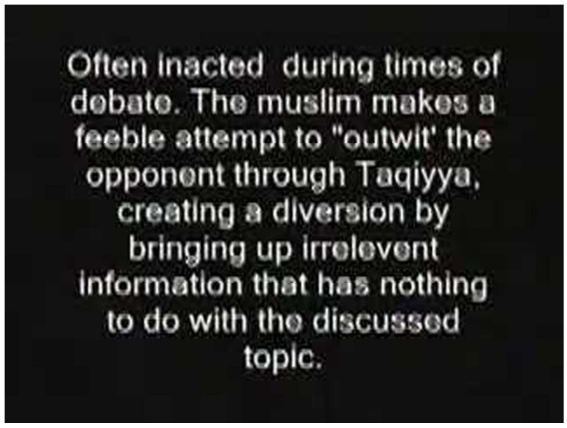
Often inacted during times of debate. The muslim makes a feeble attempt to "outwit' the opponent through Taqiyya, creating a diversion by bringing up irrelevent information that has nothing to do with the discussed topic.

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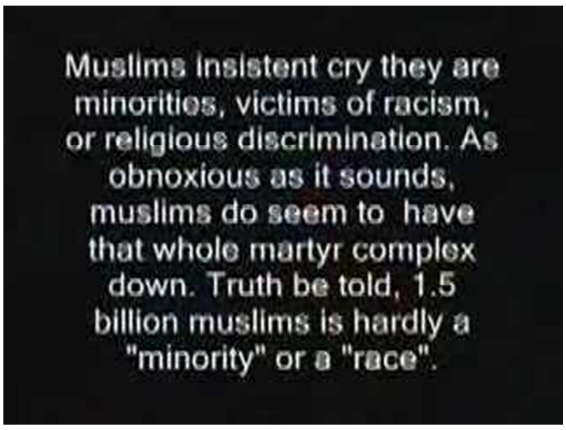
Muslims insistent cry they are minorities, victims of racism, or religious discrimination. As obnoxious as it sounds, muslims do seem to have that whole martyr complex down. Truth be told, 1.5 billion muslims is hardly a "minority" or a "race".

27.

28.

Another example of playing the victim, is the current war in Iraq. Iraqi resistence often will kill and bomb civilians themselves and then use the footage to blame or portray that the deaths were done by the US armies in an attempt to demonize the war.

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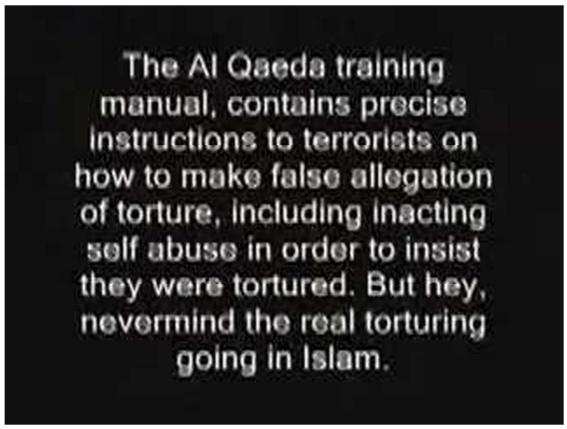
The Al Qaeda training manual, contains precise instructions to terrorists on how to make false allegation of torture, including inacting self abuse in order to insist they were tortured. But hey, nevermind the real torturing going in Islam.

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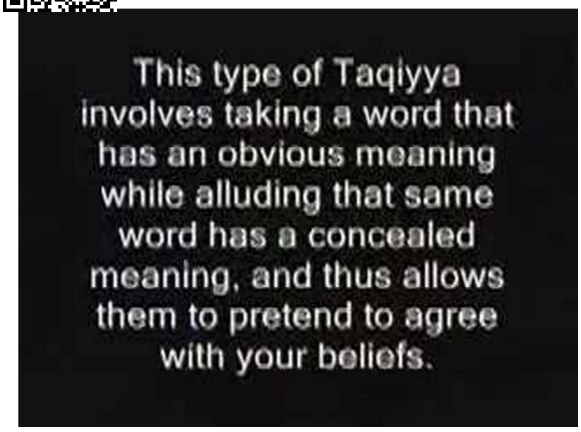
This type of Taqiyya involves taking a word that has an obvious meaning while alluding that same word has a concealed meaning, and thus allows them to pretend to agree with your beliefs.

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This taqiyya can range from accusing law enforcement of ignoring Islamic customs, such as interviewing a woman without another one present, to whining that non-muslims and the press are harassing them by slandering Isam.

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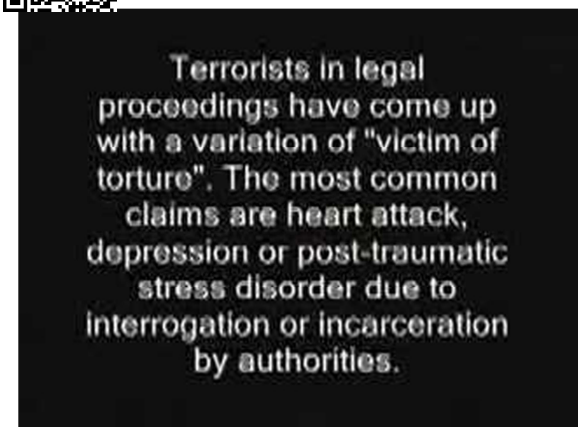
Terrorists in legal proceedings have come up with a variation of "victim of torture". The most common claims are heart attack, depression or post-traumatic stress disorder due to interrogation or incarceration by authorities.

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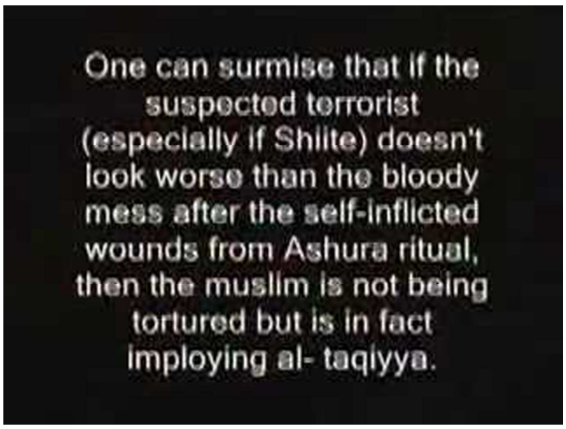
One can surmise that if the suspected terrorist (especially if Shiite) doesn't look worse than the bloody mess after the self-inflicted wounds from Ashura ritual, then the muslim is not being tortured but is in fact imploying al- taqiyya.

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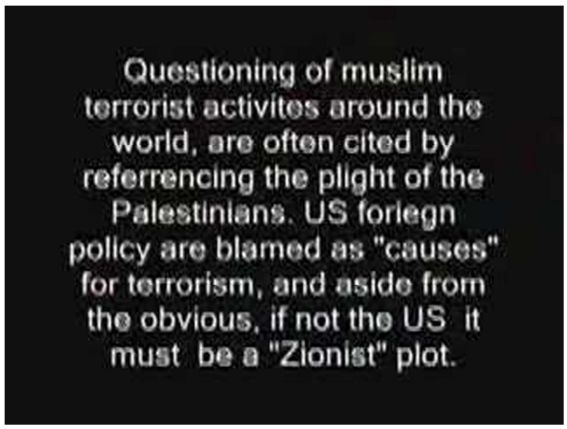
Questioning of muslim terrorist activites around the world, are often cited by referrencing the plight of the Palestinians. US foriegn policy are blamed as "causes" for terrorism, and aside from the obvious, if not the US it must be a "Zionist" plot.

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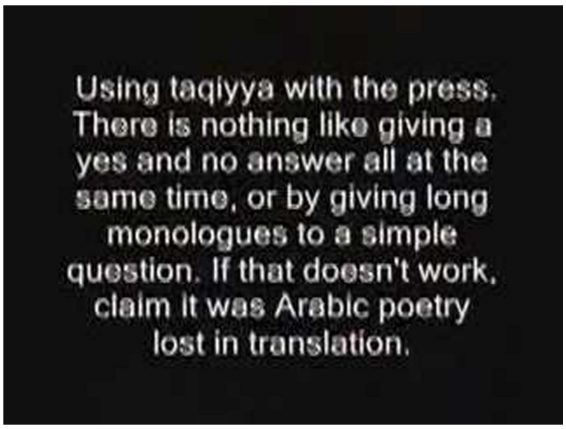
Using taqiyya with the press. There is nothing like giving a yes and no answer all at the same time, or by giving long monologues to a simple question. If that doesn't work, claim it was Arabic poetry lost in translation.

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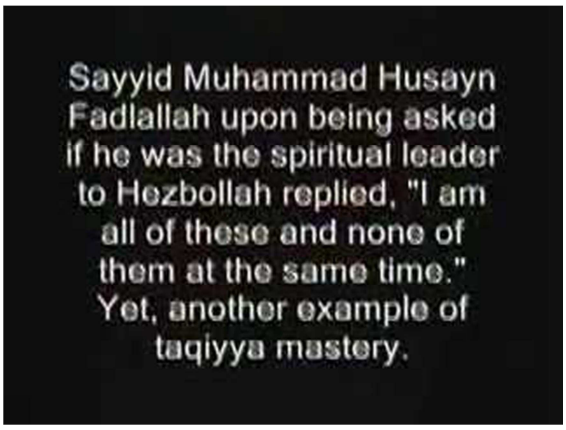
Sayyid Muhammad Husayn Fadlallah upon being asked if he was the spiritual leader to Hezbollah replied, "I am all of these and none of them at the same time." Yet, another example of taqiyya mastery.

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This has happened in courtroom where suspected terrorists will repetively demand evidence under impossible standards of proof in order to obtain intelligence information.

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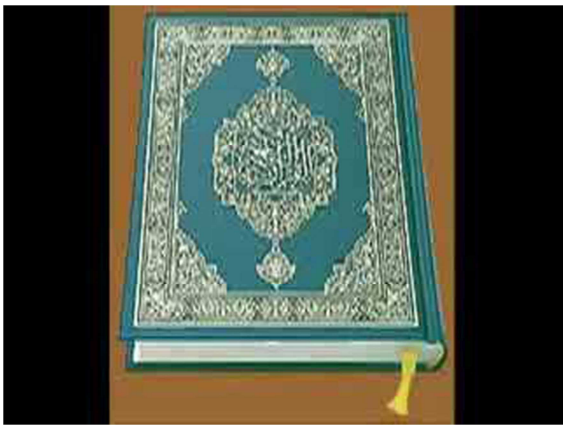

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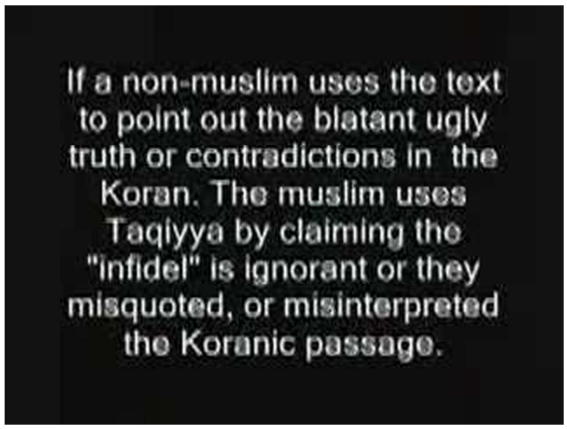
If a non-muslim uses the text to point out the blatant ugly truth or contradictions in the Koran. The muslim uses Taqiyya by claiming the "infidel" is ignorant or they misquoted, or misinterpreted the Koranic passage.

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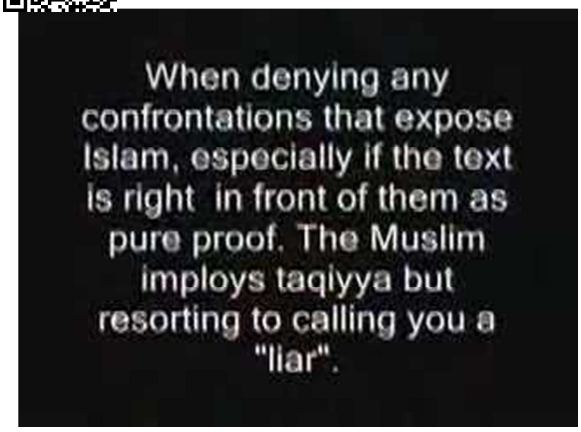
When denying any confrontations that expose Islam, especially if the text is right in front of them as pure proof. The Muslim imploys taqiyya but resorting to calling you a "liar".

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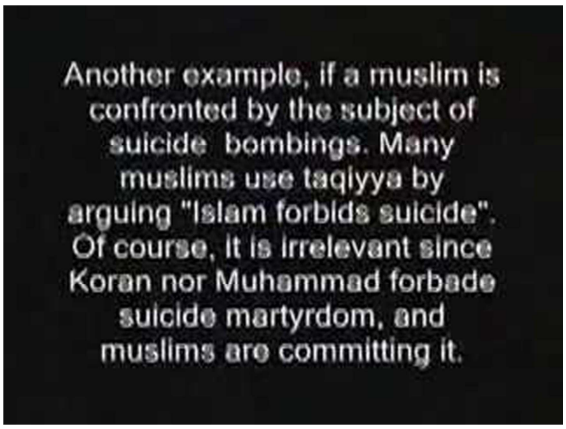
Another example, if a muslim is confronted by the subject of suicide bombings. Many muslims use taqiyya by arguing "Islam forbids suicide". Of course, it is irrelevant since Koran nor Muhammad forbade suicide martyrdom, and muslims are committing it.

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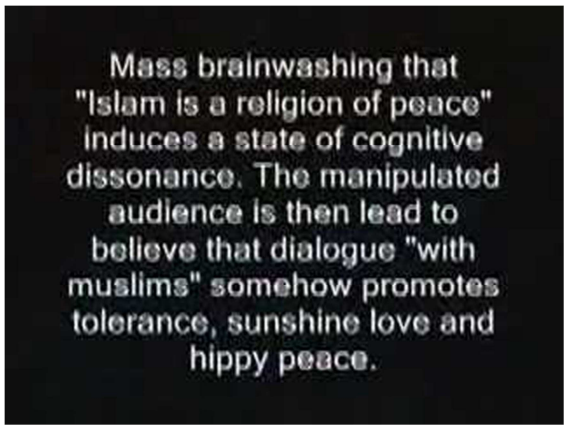
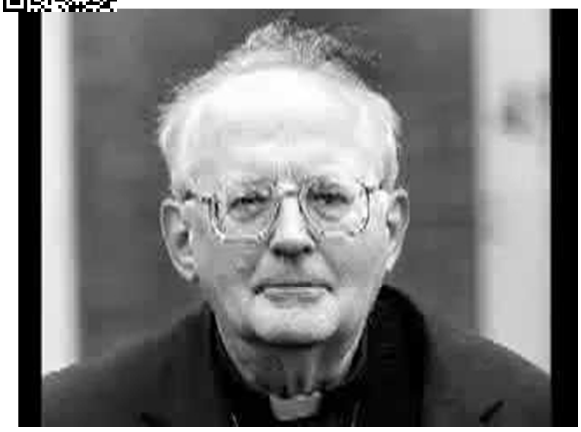

Mass brainwashing that "Islam is a religion of peace" induces a state of cognitive dissonance. The manipulated audience is then lead to believe that dialogue "with muslims" somehow promotes tolerance, sunshine love and hippy peace.

64.



65.

Catholic Bishop Muskens of Netherlands came up with the idea that the church can start callling God "Allah", in order to promote tolerance and placate muslims. I guess he failed to notice, the West is not the one that is intolerant.

66.

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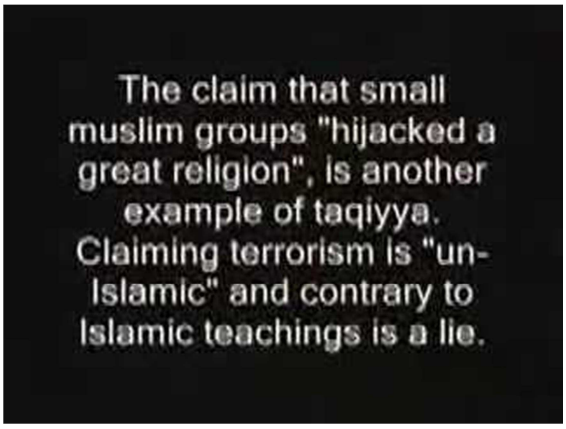
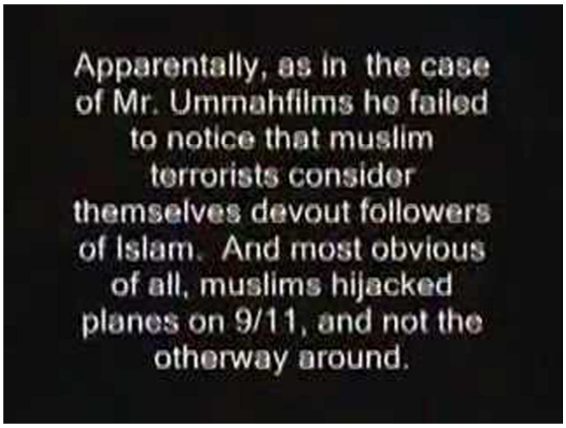
68.


The claim that small muslim groups "hijacked a great religion", is another example of taqiyya. Claiming terrorism is "un-Islamic" and contrary to Islamic teachings is a lie.

69.

70.


Apparentally, as in the case of Mr. Ummahfilms he failed to notice that muslim terrorists consider themselves devout followers of Islam. And most obvious of all, muslims hijacked planes on 9/11, and not the otherway around.

71.

#12-
Ad Hominem
Attacks

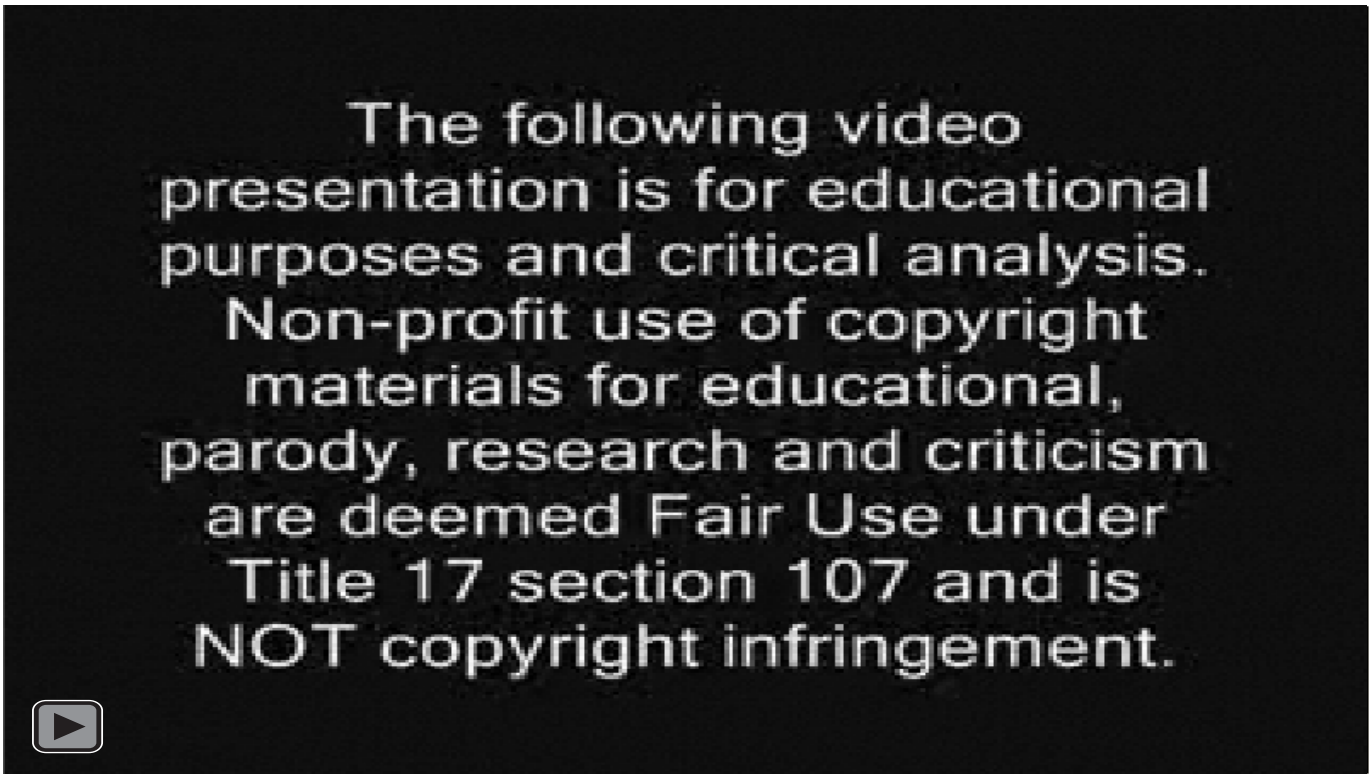
72.

SLAY
THOSE
WHO
INSULT
ISLAM
BEHEAD
BUTCHER

73.

Once again, taqiyya is used when confronted with non-muslim's views on Islam. The result is the muslim being shamed and defenseless resorts to death threats and insults. Ironically, it proves that allegations are true.

74.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3.2 Use of Taqiyya by Pirana Satpanth

Instances of use of taqiyya by Pirana Satpanth

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Use of Taqiyya by Pirana Satpanth …

Almost all the researchers and scholars of this subject, including Courts have recorded that followers of Pirana Satpanth practice Taqiyya:

Some of the examples/points in this regard:

1) **Formation of Satpanth**: Satpanth has been formed with the mission to convert Hindus to Muslims using taqiyya. It allowed people to retain Hindu identity and adopt in a phased manner Islamic practices.
2) **Corruption of Hindu religious books**: Major Hindu religious books have been corrupted like Atharva Veda, Geeta, Puran, Das Avataar etc. Atharva Veda was declared as Kuran in Kaliyug. The aim was to confuse the non-Muslims and convert them to Islam.

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… Use of Taqiyya by Pirana Satpanth …

3) **Corrupting Hindu Gods' avataars - Bodh Avataar, Kalki Avataar (Das Avataar) etc:** Corrupting Hindu Gods' avataars with the sole intention to include Islamic elements in Hindu religion and then to portray that in order to attain salvation, finally followers will have to adopt Islam.

4) **Keeping Hindu Gods' names to the Religious Leaders of Islam**: Calling Hazrat Ali as Nishkalanki Narayan, Bibi Fatima as Adhya Shakti, Mohammad Paigambar as Brahma, Imam Shah as Brahma's Avataar, Imam Shah Bawa renamed to Imam Shah Maharaj etc. etc.

Question: If Satpanth was clean inside out then why would it require using such deceptive naming strategy?

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… Use of Taqiyya by Pirana Satpanth …

5) **Corruption of Hindu rituals:** Many Hindu rituals were corrupted so that the faith of people on Hindu religion gets diminished. *Janoi* was asked to be removed. Dead bodies were asked to be buried, unlike doing a funeral by Hindus, etc.

6) **Hindu beliefs were corrupted** even to the extent of suggesting the killing cow helps people achieve heaven. Ganges, Mandirs, Idol worships, Brahmins etc., were shown to be damned, etc. (See Bodh Avataar Ginan). Similarly it is mentioned in Ginan that Stones, Animals and Trees should not be worshipped. If one does so, then one will have to carry stone on his chest till the Sun rise is clear. Hence, these three things should not be worshipped. In this fashion people were intimidated to leave their Hindu religious rituals and practices.

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… Use of Taqiyya by Pirana Satpanth …

7) **Corruption of Hindu religious / bhakti songs**: Garbis (sung during navratri festival) were corrupted at the first place. See Garbi (devotional songs sung during Navratri festival) ginans, composed by Pir Sadruddin.

8) **Creation of deceptive stories (ginans) like Jannatpuri and Moman Chetamani by Imam Shah.**

- **Jannatpuri** has been written for people to attract towards Satpanth
- **Moman Chetamani** has been written to warn people about the consequences if they do not pay dasond and doubt Satpanth dharm and Imam Shah.

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… Use of Taqiyya by Pirana Satpanth …

9) **Attempt to cut-off the roots and association with Hindus:** Pragji Kaka and Sayyed Imam Shah's heir Sayyed Valimiya in a meeting of all three *Panchadas* (whole Kachchh / Kutch) on 12 Jan 1877, asked people from KKP Samaj to boycott Brahmans and ordered not to call them for any religious affairs.

10) **Boycotted Bhat and Charan community** and similarly, asked followers not to register the family census data with *Vahivancho* Barot (person who records population census for our Samaj).

- **Bhat and Charan:** Occupation of people of this community is to boost Bravery, Courage and Valour amongst the ordinary people and the rulers in poetic form.
- **Vahivancho:** The genealogists. A community which, generation to generation, records the birth in the families and general history.

11) All these orders were passed in an attempt to cut off the people from their Hindu roots.

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… Use of Taqiyya by Pirana Satpanth …

12) **<u>Yoga and Knowledge Seminars (1 of 2):</u>**

1. Of late, Satapanthis have found a new way of weakening Sanatanis. As we all know, that not only in India, but in other countries also, Yoga has become very popular. Taking benefit from this fact, the preachers of Satpanth religion have….
2. Seminars in the name of teaching Yoga are organised.
3. These seminars are specifically targeted towards attracting women.
4. The outwardly appearance of these seminars is that of a "Hindu" function. It would also have some spiritual and religious touch.
5. Special care is taken that general public and especially the women do doubt that these seminars are used for preaching Pirana Satpanth religion.

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… Use of Taqiyya by Pirana Satpanth …

12) **Yoga and Knowledge Seminars (2 of 2):**

6. To manage the seminar, only those people would be selected who in essence would be staunch Satpanthis, but their appearance and image would be of a true Sanatani.
7. Slowly as they win over the confidence of people, when women, by their very nature, share their personal problems like no peace at home, studies of children, husband not earning enough etc., with the teachers of Yoga or the so-called "guru".
8. At this point of time, by way of asking these women to keep a vow in the name of Imam Shah or visiting Pirana etc., mildly these women are introduced to the Pirana Satpanth religion.

In this way, starting with the women of the family, the trap of attracting people towards Pirana Satpanth is laid. And later on, slowly other family members are also victimised.

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… Use of Taqiyya by Pirana Satpanth …

13) **Attempts to Discredit Sanatani Leaders (1 of 2):** One of the strategy adopted under taqiyya is to make totally false personal allegations against a person who raises concerns of Sanatanis. For example a new completely cocked-up story of Narayanji Ramji establishing Laxminarayan Sect. (Refer **www.realpatidar.com/a/series21**, for full particulars). Other examples are attempts to malign Saint Odhavramji Maharaj, Himmatbhai, Rameshbhai etc. The language of emails sent by Satpanthis, with the aim to malign Sanatanis, have crossed all limits of civil society.

- By attempting to personally malign the popular leaders of Sanatanis, Satpanthis have sought to discredit them and put honesty and integrity of that person in doubt. So that people ignorant of the true facts, doubt their work against Satpanth
- By maligning the leaders of Sanatanis, the objective behind doing so is to confuse the people and put a doubt in minds of people about the work of the Sanatani leaders.

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… Use of Taqiyya by Pirana Satpanth …

13) **Attempts to Discredit Sanatani Leaders (2 of 2):**

- However, they could not escape the side-effects of this strategy. The 'false' quickly came out in public and it ensured Satpanth issue kept burning. From Sanatani point of view, it helped people in coming together in their fight against Satpanthis.
- Stupid Satpanthis even today are adopting this strategy. As a result of this foolish act, instead of causing harm to Sanatanis, they are getting benefitted. Sanatanis are very fortunate.

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… Use of Taqiyya by Pirana Satpanth …

14) **Baseless and Cocked-up Theories (1 of 2):**

- In order to justify any of their "new" acts, every now and then new theories prop-up.
- A recent theory advocated is that the religious books of Satpanth were changed by Muslim rules and the present administration is trying to restore the books to the original condition. There is nothing to suggest any truth in this theory.
- Whereas in reality no Muslim rulers have never tried to touch the literature of the Satpanth. KKP Community has practiced the religion for hundreds of years under Hindu rulers. There was no compulsion to change the books.
- In India, for Hindus, no Muslim ruler was as cruel as Aurangzeb. On one side they talk about a certificate and donation from Aurangzeb, (on a different note, it his heard that Aurangzeb had issued the certificate and given donation because he wanted to strengthen his position in Gujarat, by winning over the Shia Muslims) but on the other side they make false claims that rulers like Aurangzeb have changed the literature. See the level of contradiction. Which statement is true? And which is false? – Taqiyya is at use.

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… Use of Taqiyya by Pirana Satpanth …

14) Baseless and Cocked-up Theories (2 of 2):

- India became independent more than 60 years back. Before that for about 200 years, British ruled India. If the books were genuinely changed by Muslims, what stopped them from restoring the original books in the past 260 years?
- In reality, its literature always remained the same from the times of Imam Shah, till the recent, so called, changed versions were introduced.
- All this suggests that, by using taqiyya, baseless and cocked up theories are floated. Though prima facie they may appear genuine, but with little deep thought, everything becomes clear.

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… Use of Taqiyya by Pirana Satpanth …

15) Main Literature is Hidden (1 of 2):

- Why is the literature of the Satpanth religion kept so secret? What is the reason behind not releasing ALL old religious books by now? They have not even published a LIST of all religious literature they have.
- "Mulband" is the master literature, which is claimed to be handwritten by Imam Shah, from which other literatures like Das Avataar is drawn. Why is kept so secret? If their claims are true, why have they not released the original version (without changing even a comma or fullstop) for the benefit of its followers?
- Till now one of the basis given for the changes made in the literature is that original Mulband says it. The reason for not releasing original Mulband seems that, once the original Mulband is released then they cannot make further changes in their literature.

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… Use of Taqiyya by Pirana Satpanth …

15) **Main Literature is Hidden (2 of 2):**

- Holy Geeta of Hindus and Kuran of Muslims are never kept secret. Then why have Satpanthis kept the Mulband so secret. It seems obvious there is something which its followers would not like.
- Another example; The present administration of official institution of Satpanthis, at Pirana has release the FIRST edition of book on Imam Shah's Das avataar in 2002, i.e., about 500 years after he died. After 500 years of his death, where did they source this Das Avataar from? From where was the original Das Avataar, which was being recited for centuries together from the time of Imam Shah, had come from? Who gave them the authority to change the original Das Avataar? There are many questions to ask, than to answer.
- Another interesting point noted about the books is that could not be clearly associated with Hindus, are released without mentioning the release date and/or the name and address of the publisher. In this way it is ensured that they do not get entangled in legal hassles.
- In spite of insisting for one, no bill is issued from the counter of book stall at Pirana, from where the books are sold. They are sold on the basis of price mentioned in the books.

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… Use of Taqiyya by Pirana Satpanth …

16) **Attempts to influence Hindu Beliefs:**

- For the KKP Community, the Muslims were "imposed" or "portrayed", as people from the "superior" class. The best class in the world, having no equals.
- In times when the practice of "untouchability" was very prevalent, people had to take bath, if they touch any person from the "lower" (untouchable) caste and only after taking bath (to cleanse once self and become "pure"), he was allowed to enter the house.
- But with the help of Taqiyya, a new belief was "imposed" on the KKP Community, according to which, after having touched any such "untouchable" person, if that person later touches any Muslim, then he becomes "Pure", thus not requiring to "cleansed".
- In those days, whilst other Hindus tried to maintain "distance" from Muslims, at that time, by "imposing" or "portraying" Muslims as "superiors", attempts were made to bring Satpanthis close to Muslims.

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… Use of Taqiyya by Pirana Satpanth

17) Ordinarily, it is believed that Taqiyya is used for self-protection. If we look above few slides, it is clear beyond all doubts that, inspite of absence of safety concerns or cases for self-protection, taqiyya was used by Satpanthis and further clearly suggesting, taqiyya was used to deceive Hindus to make them believe that Satpanth is a Hindu sect.

18) The above point also gets emphasised by the fact during the centuries of domination by Satpanth on the KKP Community, Pirana Satpanth had absolutely no threat in the Community.

19) As can be seen from above, even when there was no need for taqiyya, its use suggests that it was used with an ulterior motive of converting Hindus and converting them Muslims.

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People were victims of deception of taqiyya.

The use of taqiyya was so effective, that they did not suspect something was going wrong with them

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Summary… so far

Pirana Satpanth (even though it may look like Hindu sect) **in reality it is a Nizari Ismaili Sect of Shia branch of Islam**

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4. Stage 2

Post Imam Shah Era

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Stage 2: Areas Covered

- In this stage, we will cover;
  1. Split of Imamshahis
  2. Role of Kaka
  3. Imam Shah's Lineage
  4. Revolution in KKP Community
  5. Turmoil in Pirana Satpanth
  6. Reformed Taqiyya
  7. ABKKP Samaj's Leniency and Betrayal
  8. Mavaal (A mole)
  9. Re-Uprising in ABKKP Samaj
  10. Apprehensions
  11. Conclusion

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4.1 Split of Imamshahis

Reasons and circumstances behind the split of Imamshahis from the parent Satpanth (Ismailism), popularly known as Khoja community in India

180

After the death of Imam Shah…
his son and descendant…
Nar Muhammad Shah…
(Nar Ali) came to power

181

Split of Imamshahis …

- Payment of religious taxes like Dasond (1/10th of income) is one of the fundamentals of Satpanth.
- The amount of tax collected was meant for the use of 'Imam' in Persia. Hence the monies collected used to be sent to Persia.
- This practice was carried on by Imam Shah and was carried on even under Nar Muhammad himself, at the beginning of his rule.
- Thus, during such time, the newly converted community of Gujarat had remained faithful to their Ismaili Imams, who resided in Persia.
- Thus till time, they (followers of Imam Shah) were not regarded as a separate sect.

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… Split of Imamshahis …

- According to the religious literature of Satpanthis, the logic behind paying Dasond and other religious tax is explained in a way that, at the time of Kayamat, when Allah/Ishwar/God will make an account of ones deeds, if you have paid Dasond honestly to the Imam (Nishkalanki Narayan), your gravest of grave sins will be ignored and you will be sent to Amrapuri, a place better than eternal heaven. Further each true follower will get to rule the earth for thousands of years. On the other hand, if you have not religiously paid Dasond, then you will be eligible for all the pain and sorrow, worse than extended in the hell.
- Now, when Nar Muhammad when declared self to be Nishkalanki Narayan i.e., Imam, at that time, if he kept sending the amounts of Dasond and other taxes to Iran, then a question arise on genuinity of his Imamiyat. Hence it became important for him to stop Dasond and other tax amounts from being sent to Iran.
- Imamshahi sect (followers of Imam Shah) was seceded from the parent Satpanth (Khoja) community, in 16th century, by Nar Muhammad.
- *Satveni-ji Vel* is the earliest of the available sectarian sources of this historical information.[183]

… Split of Imamshahis

- Even under initial days of Nar Mohammad Shah's rule, the system of sending the funds to the 'Imam' who used to reside in Persia, continued.
- However, instead of sending the money to Persia, Nar Muhammad revolted and ordered one pious Kheta, (who headed strong 18000 converted Hindus) to hand him in future all funds collected by him.
- Kheta flatly refused, a long quarrel, excommunication etc. resulted and thus the split was introduced.
- This lead the formal split of Imamshahis from the parent Satpanth sect, which today is known as Khoja community.

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Effect of the Split

Let us see the effect of this split on the Imamshahi sect:

- The split, caused by Nar Muhammad's pretensions, did incalculable harm to the sect; from Ismaili point of view.
- Instead of being followers of Ismailism, the followers became nothing but a petty community of "Pirana Wallas", a kind of inferior Hindus and very doubtful Muslims.
- On the other hand, the main Satpanth community, (the Khoja Community) slowly in a phased manner adopted Islam.
- Orthodox Muslims do not regard Imamshahis as Muslims and orthodox Hindus do not regard them as Hindus.

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4.2 Role of Kaka

Role of Kaka, the Mujavar (servant) of the Roza/Dargah

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Role of Kaka …

- Here "KAKA" is an Arabic word, which means "a servant". For the sake of care taking of the Dargah, to maintain contact with the followers and to safe keep the donations and gifts given by the followers, a servant was appointed by Saiyyeds, who was called "Kaka".
- In Imamshahi community all converts were Hindus. The Muslim followers of Imam Shah did not believe in Satpanth. They were already faithful to Islam. There was no need for them to follow Satpanth.
- For tactical reasons and for self-protection, many kept their conversion secret. They were permitted, outwardly, to comply with the prescriptions of their original religion.
- Even those who did not conceal, preferred not to sever their connection with their caste.
- In order to bring in mutual understanding between the missionaries and their converts, a Kaka was appointed. He would advice and direct the converts, settle their disputes and most important to collect the religious taxes and to forward to the Pir.
- Originally Kaka was the headman of the converted Hindu community, appointed by the Pir.

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… Role of Kaka …

- When a Kaka is selected, the necessary initiation ceremonies are performed by Saiyyeds.
- **Traditionally the Kakas had two names, a Muslim and a Hindu. For Ex. "Naya Kaka" was called "Pir Nasiruddin". The late "Karsan Kaka" was also known as "Pir Karim".**
- This institution of Kaka was introduced at an early period in village communities, but slowly penetrated into the centre.
- The causes of the positioning of Kakas in the centre were the rivalries and quarrels of the sons of Nar Muhammad Shah.
- In order to create an apparatus for more or less impartial distribution of income amongst the different quarreling members of his family after his death, he arranged that the taxes and offerings should be collected by a specially appointed head Kaka, who would also keep up the shrines. Which means he was supposed to act as Mujavar of the shrine.

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… Role of Kaka

- He was appointed for life, had to take vow of celibacy and receive for himself only his food and his clothing.
- But in reality, as the whole history of the sect shows, the Kakas proved to be an inexhaustible source of intrigue and misery to the community.
- With the help of money power, the Kakas grew in strength and started considering themselves to be religious head of the sect.

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List of Pirana's Kakas

1	Shana	11	Nur Mohammad	21	Nathu (3)
2	Sher Mohammad	12	Bhula	22	Petha
3	Abdullah	13	Pocha	23	Karamshi
4	Ibrahim	14	Pragji	24	Laxman
5	Rahim (1)	15	Nathu (1)	25	Ramji
6	Karim Mohammad	16	Deepa (Abdur Rahim)	26	Savji
7	Saamad	17	Manji	27	Karsan
8	Hasan	18	Nathu (2)	28	Nanakdas (Present)
9	Rahim (2)	19	Nagji		
10	Raje Mohammad	20	Shamji		

Note: It is understood that by use of taqiyya, names of Muslim Kakas have been replaced with Hindu names

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4.3 Imam Shah's Lineage

A quick overview on the Lineage of Imam Shah's throne/seat
(Overview of the so-called Harivansh)

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1. Imam Shah
   - B:1452 D: 1513 (62 years)
   - Buried at Pirana
2. Nar Muhammad
   - B: 1469-70 D: 1533-34
   - Buried next to Imam Shah's Tomb
3. Saiduddin (Sa'id) Khan
   - B:-- D: 1572
   - Buried at Pirana, Nr. Imam Shah's Tomb
4. Abu Ali Hashim
   - B: 1559-60 D: 1612
   - Burial: ----
5. Abu Mohammad Hashim
   - B: 1597 D: 1636
   - Burial: ----

Contd…

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6	• Muhammad Shahi Dula Burhanpuri • B: 1624 D: 1657 • Buried in Bahadurpur, Nr. Faizpur.
7	• Abu Mohammad Shahji Miran • B: -- D: 1691 • Burial: Pirana
8	• Mohammad Shah • B: 1679 D: 1718 • Buried at Ahmadnagar
9	• Mohammad Fadil • B: 1717 D: 1746 • Buried at Champaner
10	• Sayyid Sharif • B: 1731 D: 20th Feb 1775 • Burial: ----

Contd…

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11	• Badruddin (Bada Miya) • B: 1775 D: 1827 • Burial
12	• Baqir Ali • B: D: 1835 • Burial: ---
--	• END of Lineage • Baqir Ali died without leaving any successor

As can be seen from above, Researchers on the subject have found, with hard evidence, that Imam Shah's lineage (Harivansh) has already come to an end.

Note: It is understood that many Satpanthis are unaware of the above fact and follow one Saiyyed, Shamshuddin Khaki (now his son, Salauddin Khaki), who "claims" to be "Sajjad Nashin" or in simple words claimant of Imam Shah's throne. If the claim is true, then, as per Satpanth's Doctrine, he may be the living Imam and thus 10th Avataar of Lord Vishnu / Ali. However it seems very unlikely that the claim is true.

It is really sad that many Satpanthis accept this theory out of ignorance.

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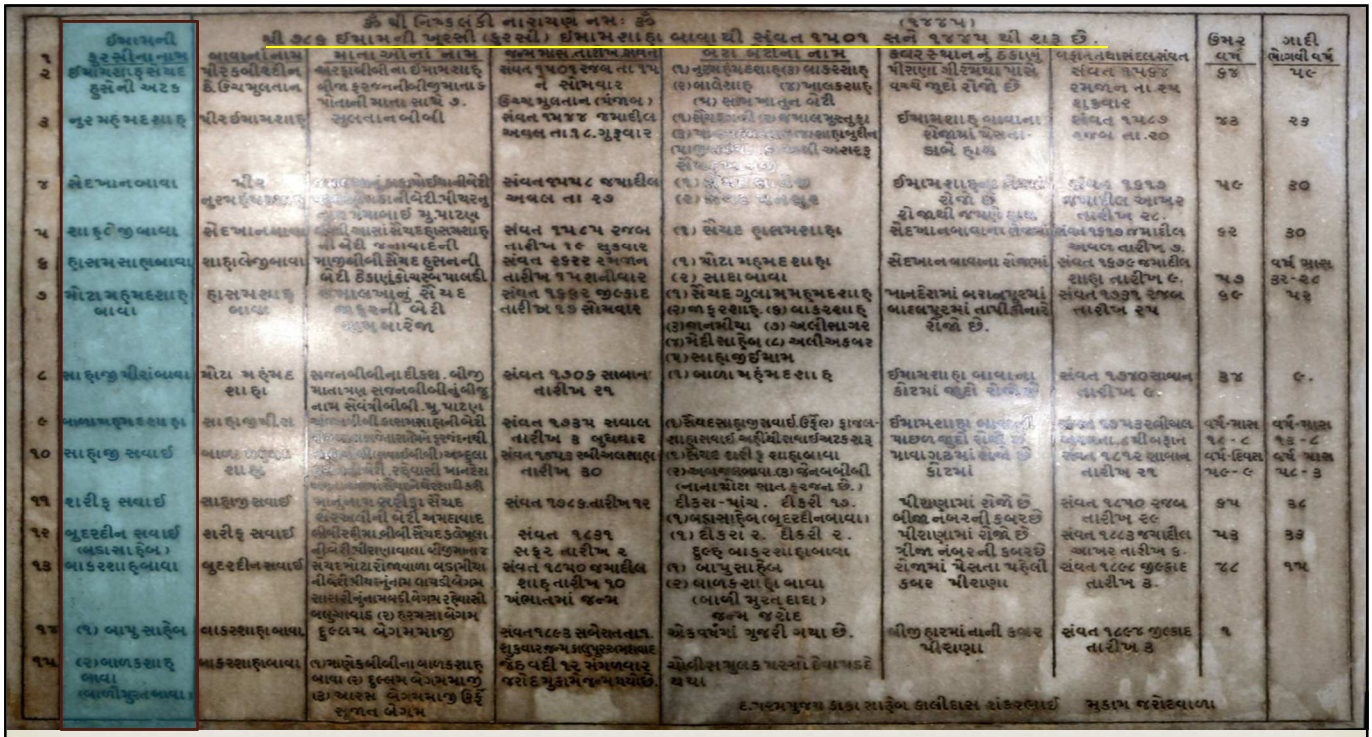

A stone carving showing Imam Shah's lineage. It differs a bit from the lineage shown in this presentation

New theory surfaced

- Inspite of Harivansh (Imam Shah's Lineage) having come to end, one interesting story is floating about the Ashraf Shah Saiyyed. According to that story, Aurangzeb (the cruel Moghul ruler, who is famous for using force to convert Hindus and made them Muslims) had certified Ashraf Shah Bawa to be the heir of Imam Shah Bawa's throne (i.e., Harivansh).
- It is surprising that people consider it to be true and follow Shamshuddin Khaki (now his son in heir Salauddin Khaki) who claims to be the successor of Imam Shah's throne. Further it is also heard that Aurangzeb had issued the false certificate and given donation because he wanted to strengthen his position in Gujarat, by winning over the Shia Muslims. There is no spiritual truth behind this fact.
- Since 23-Feb-2010, one Saiyyed Salahuddin Bawa Khaki, son of Shamshuddin Bawa, is claiming to be the 15th "Sajjad Nashin" (heir) of Pirana Satpanth ("Harivanshi Saiyyed").
- The claimant of Imam Shah's lineage, the present "Harivanshi Saiyyed", advocates that nobody should follow any other Saiyyed other than the Saiyyed on throne. Not even the real brother of the Saiyyed on throne / "Harivanshi Saiyyed".

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Shamshuddin Bawa Khaki

the 14th Descendent of Imam Shah's throne

- Above is the picture of Shamshuddin Bawa Khaki, in good times.
- Below is the advertisement (in Gujarati Language) of condolence meeting on the occasion of death Shamshuddin Bawa Khaki, published in Gujarat Samachar, Bhuj Edition newspaper dated 03-Jul-2011, Page 2. A similar advertisement was also published in Ahmedabad Edition of the newspaper.
- The advertisement clearly says that he is the "Pir of Satpanth Sanatan Vedic Religion".
- The main central institution of Pirana Satpanthis, The Imam Shah Bawa Roza Sansthan Committee Trust, Regn. No. E-738, has not till date rebutted the above claim.

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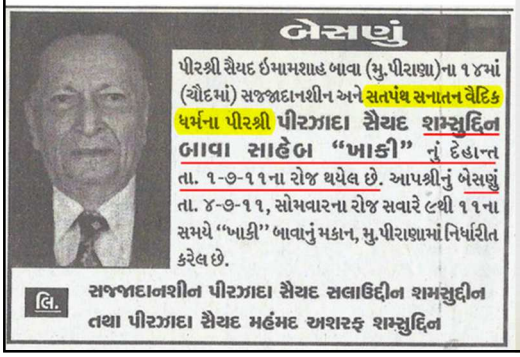
ગુજરાત સમાચાર, ભુજ આવૃત્તિ - તા.૦૩ જુલાઈ ૨૦૧૧, પેજ: ૨



બેસણું

પીરશ્રી સૈયદ ઈમામશાહ બાવા (મુ.પીરાણા)ના ૧૪માં (ચૌદમાં) સજ્જાદાનશીન અને સતપંથ સનાતન વૈદિક ધર્મના પીરશ્રી **પીરઝાદા સૈયદ શમ્સુદ્દિન બાવા સાહેબ "ખાકી"** નું દેહાન્ત તા. ૧-૭-૧૧ના રોજ થયેલ છે. આપશ્રીનું બેસણું તા. ૪-૭-૧૧, સોમવારના રોજ સવારે ૯થી ૧૧ના સમયે "ખાકી" બાવાનું મકાન, મુ.પીરાણામાં નિર્ધારીત કરેલ છે.

લિ. સજ્જાદાનશીન પીરઝાદા સૈયદ સલાઉદ્દીન શમ્સુદ્દીન
તથા પીરઝાદા સૈયદ મહંમદ અશરફ શમ્સુદ્દિન

4.4 Revolution in KKP Community

Revolution in KKP Community
and
its effect on Pirana Satpanth

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Effect of Revolution in KKP Community …

1. Relationship between KKP Community and Pirana Satpanth

- KKP Community and Pirana Satpanth share a special relationship.
- As seen in earlier slides, overwhelmingly vast majority of followers of Pirana Satpanth are from KKP Community.
- Hence it is natural that the religious beliefs, thoughts and actions of people from KKP Community would affect Pirana Satpanth.
- In next few slides we will see the miserable conditions which gave rise to the uprising in KKP Community, between 1920s and 1960s and its effect on Pirana Satpanth.

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2. Main reasons behind success of Imam Shah:

- One of the factors behind success of Imam Shah is that he was very good at doing miracles.
- With the help of his miracle powers, he made a group of pilgrims on their way to Kashi, to have the Kashi Vishnu Darshan from Pirana itself, without having trouble to travel hundreds of kilometers to Kashi. This attracted the fancy of the people. They started believing in the miraculous powers of Imam Shah.
- Another story is that, farmers were facing continuous 3 years of drought in and around Ahmedabad. They approached Imam Shah, who with his miraculous powers, brought rains. This attracted poor farmers and they started following him.
- Many such stories of miracles stories are floating, some of them by way of Ginans, which would only catch the imagination of illiterate, poor and ignorant class of people.
- Once people started believing him, Imam Shah slowly introduced his followers to the new religion, the Satpanth (a Shia Muslim sect), presenting it as a "true Hindu religion" of the Kaliyug.
- **Followers were illiterate, poor and ignorant. As mentioned above, the followers had very good experience of Imam Shah. Left with the inability to suspect, followers blindly accepted Imam Shah's words. The way in which the new religion was presented to them, full of Hindu elements, made it easy for the new converts to accept it.**

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… Effect of Revolution in KKP Community …

3. Embracing Satpanth:

- On Friday, 19 Oct 1534, some people, in small groups, of Kadva Patidar ("KP") Community, which is also commonly known as "Kunbi" or "Kanbi" community, embraced the religion of Imam Shah, the Satpanth.
- Later on these converts were identified because and by their religion as "Mumna Musalmans".
- Once upon a time a statue of a Mumna Kanbi was kept in a museum at Bhuj.
- During those days, the KP Community was based mainly around Unjha, in Mahesana District of Gujarat.
- Slowly other (Hindu) members of the community became aware of the Muslim credentials of their brethren.

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4. Migration to Kutch:

- This led to mass boycott of people 'Mumnas' (people following Pirana Satpanth religion) by Hindus and specially the Kadva Patidar community. They were forced to migrate out of their home. Then, under the guidance of Imam Shah, they migrated to Kutch.
- It was immensely painful to leave their high yielding fields in North Gujarat, which was one of the most suitable place for agriculture. They had to migrate to dry, arid and very hostile desert environment of Kutch, the least suitable place for agriculture. However, their main occupation remained agriculture.
- After they moved to Kutch, they first settled in "Shikra" Village, near Bhachau.
- Their settlement in Kutch gave them the new identity of Kutch Kadva Patidar ("KKP") community. Even after about 500 years since settling in Kutch, these people speak Gujarati in their homes. Even today, the vast majority do not understand the local dialect called Kutchhi.
- The above fact is biggest proof that this community migrated from Gujarat to Kutch.

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5. Following Hindu customs and rituals:

- In spite of being labeled as Muslims and thus had to suffer the huge pains of having to settle in a hostile geographical area, the new converts always felt that they were true Hindus.
- Why would they not feel so? They were following all customs and ritual of Hindus including the marriage and death ceremonies (upto 19-Jan-1776). They used to celebrate Hindu Festivals like Diwali, Navratri, Gokul Ashtami also.
- Apart from paying religious taxes, revering the Saiyyeds (the descendants of Imam Shah) and occasional pilgrimage to Pirana, no other Muslim customs were followed.
- The fact that the community was illiterate, poor and thus ignorant about the literature of Hindu and also of Satpanth religion. They had no option, but to rely on oral instructions from Saiyyed. This also added to their wrong belief.

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6. KKP Community's promise to Vishram Nakrani (1 of 2):

- This truth is based upon the documents maintained by Vahivancha Community.
- One of KKP Community's forefront member, Shri Vishram Nakrani, settled in "Shikra" village, located near the boundary Kutch and rest of Gujarat. In those times Shikra used to be the central place of the KKP Community. The Community was not spread in the internal villages of the Kutch.
- Vishram Nakrani was one of the most popular forefront leader of the KKP Community and hence many people respected and followed his words.
- In V.S. 1685 i.e., year 1628-29, he fell ill and it was last moment of his life.
- However, his soul was not able to leave the body. His body was struggling with the pain. Hence he was asked for his wish.

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6. KKP Community's promise to Vishram Nakrani (2 of 2):

- Vishram Nakrani replied that our community has blundered by following Imam Shah. We have accepted a Muslim as our spiritual Guru. Unfortunately, it is not possible to go back. Hence if we want ourselves to remain Hindus, then please give me two promises;
  1. You will never ever stop celebrating "Gokul Ashtami" festival. (Because of this, Krishna Janmashtami festival is celebrated till date by KKP Community. Saiyyeds would not allow to celebrate Janmashtami festival in the "Jamat Khana or Khana", hence the practice of celebrating if in open space outside Khana started, which still continues today.)
  2. KKP Community considers Muslims as lower caste. Hence, you should not eat foot cocked by lower castes. Do not eat Non-Veg. (Hence, even after following a Muslim sect for hundreds of years, KKP Community does not eat non-veg.)
- The two promises given to Vishram Nakrani have always been kept by the KKP Community. Hence, inspite of thousands of attempts by Saiyyeds to corrupt the food practice of KKP Community, they have failed.

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7. Revolt by Keshara Parmeshwara:

- On Friday, 19th Jan 1776, a major historical even unfolded, which ignited a small spark that led to the uprising.
- The then in-charge Kaka of Pirana, the Pragji Kaka and Saiyyed Valimiya (descendant of Saiyyed Imam Shah) called a meeting of "Gnati Panch" (the heads of the community) at Nakhatrana (a taluka place).
- In their presence a resolution was passed to 'dismiss' the "Community Brahmins", the experts in Hindu religious matters, who were traditionally serving the community, since ancient times. Further all community members were specifically debarred from engaging any Brahmin to perform their rituals. Similarly the "Bhat-Charan" community, which traditionally maintains the history of the people and on several occasions would present the history in front of people in poetic form, was also banned from the community.
- Similarly, it was decided to 'ban' people from getting their genealogical data recorded (a traditional custom, followed for centuries together) in the books of "Vahivancha" (a person who traditionally generation after generation records such data for the KKP Community). The person would record the genealogical data was also 'dismissed' from the service, by the community.
- Brahmins, Bhat-Charan and Vahivancha community were a road block for Saiyyeds in completing their mission of converting Hindus. By banning these communities it would pave smooth way for conversion into Muslims religion, which had no caste system. This was the first major clear attempt to cut-off the community from their Hindu roots.

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8. The first split in the community:

- One of the foremost leader of the community, Shri Keshara Parmeshwara, who happened to be a 'Mukhi' of Netra village, smelled the rot and understood the deep rooted conspiracy of Saiyyeds. In the same meeting he raised his voice against the controversial resolution.
- However, in absence of sufficient number of supporters to block the resolution, he walked-off the meeting with his supporters.
- After reaching his home, Keshara Parmeshwara briefed the people of the villages, about the deep rooted conspiracy.
- Under the influence of missionaries from Swami Narayan sect, the people from these villages permanently embraced Swami Narayan sect of Hindu religion.
- Even though the people following the footsteps of Keshara Parmeshwara were a small minority, this event highlighted that there was something wrong about the claims of Satpanth being a Hindu sect.
- Unfortunately, other members of the community still kept on believing that Pirana Satpanth is a Hindu sect and considered Saiyyeds as their spiritual heads.

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9. Birth of the great leader Narayanji Ramji Limbani:

- In the KKP Community, occasion of any Saiyyed's visit was considered auspicious. Followers would celebrate the occasion by gathering in large numbers and offer him money and other valuables. Leftover food of Saiyyeds was considered as "Prasad" and distributed amongst followers.
- Saiyyeds used to discourage their KKP followers from sending their children to schools. Since Saiyyeds were considered as their spiritual gurus, their followers would blindly abide by the words of Saiyyeds.
- Illiteracy along with compulsion of paying religious taxes, under all circumstances, was worsening their every year. To add to their woes, the frequent droughts of Kutch made their condition terrible, in cases worse than of animals.
- Under such terrible circumstances, the date 22-May-1883 i.e., about 108 years after first revolt by Keshara Parmeshwara, is marked with the birth of the great legendary Shri Narayanji Ramji Limbani (he also used 'Contractor' as his surname) in a village called Virani Moti, located in Kachchh, very near to Nakhatrana.
- Shri Narayanji Ramji Limbani, under the able guidance of his father, completed his studies of 5th standard/class. (Illiteracy rate was so high that in those days, only 4 other members, from the whole community, were able to complete 5th standard/class).

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10. The Turning point - (1 of 2):

- Like his father, he too was a very able and capable building contractor. In order to try his luck in business, he shifted to Mumbai in the year 1902 and flourished in his business.
- In the year 1908, came an event in his life, which changed his life forever. It resulted in huge impact on the community as well.
- One day, for discussing a prospective contract of building house, he happened to meet one wealthy Shri Keshavji Damji, who too was from Kutch, but from another community known as Bhatia.
- Shri Keshavji Damji was happy to award the contract to Shri Narayanji Ramji Limbani, but while doing so, he passed a comment, which changed the life of Narayanji Ramji Limbani.

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10. The Turning Point - (2 of 2):

- He sarcastically commented that "Though he looks like Hindus, but by religion he is a Kafar - a non-Hindu and a non-Muslim. They bury the dead and recite Dua during marriages"
- Narayanji Ramji Limbani got shock of his life. He was puzzled and said to himself that in spite of being a Hindu, why people make our (community's) of his religion? Aren't we Hindus?
- This made him inquire and acquiring religions knowledge.
- He met various leaders from Hindu community and understood what true Hinduism is. Further he also understood that Pirana Satpanth was a carefully designed apparatus for conversion and how the whole community was fooled to believe that they were following Hindu religion, while actually they were following a Muslim religion.

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11. Acquiring full religious knowledge of Satpanth:

- After putting in huge efforts and over a long period of time, Narayanji Ramji successfully acquired the excellent knowledge on Pirana Satpanth religion.
- The level of knowledge attained by him was so high that, at later stage of his like, he went ahead and published a very famous book called "Pirana Satpanth ni Pol ane Satyano Prakash". This book was the first book, which disclosed the inner secrets of Pirana Satpanth to the outer world.
- Even today many eminent writers and scholars on the subject, refer to his book.

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12. Beginning of the revolution:

- After acquiring the knowledge of Satpanth religion, Narayanji Ramji started discussing his thoughts with his friends and mobilised support.
- On 04-Jun-1908 he and 7 others, at the holy place of Trambakeshwar, Nashik performed the cleansing ceremony, which enabled them to formally embrace Hinduism.
- He started organising small meeting and explained the reality about Pirana Satpanth to the audience. Many people got influenced and joined him.
- People were shocked when they learned that the religion they were following all along these years was not a Hindu religion.
- He started enjoying very good support and people started expressing their willingness to embrace Hinduism.
- He adopted a strategy of **"complete separation".** That is to say keeping full distance from people following Pirana Satpanth.

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13. Momentum could not be sustained:

- He started the campaign around the year 1908, which reached its height in first half of 1920s.
- During that time, Narayanji Ramji Limbani and his right hand Shri Ratanshi Khimji Khetani held numerous meetings in several villages. They were also able to successfully concluded three huge Gnati Adhiveshan of whole KKP Community.
- In those meetings several resolutions boycotting Pirana Satpanth were passed unanimously.
- Many families actually converted to the main Hinduism.
- However, after the initial success soon started fading.
- Those people who under the influence of Narayanji Ramji Limbani had embraced Hinduism, started re-converting back to Pirana Satpanth religion. This was shocking.

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14. Reasons for not getting success – (1 of 2):

- There were two main reasons for the setback;

1. The people who converted to Hinduism were immediately excommunicated by their opponent Satpanthi brethren, who were in vast majority.
   - This posed practical problems to the Hindu converts as their relatives were still following Pirana Satpanth. In a caste based system, a person is nothing without the community. Every effort was made to harass these people in their day to day affairs. Their life became very difficult.
2. Narayanji Ramji was strong advocate of principles of Arya Dharm, which undoubtedly is one of the purest form of Hinduism. Arya Dharm sect is generally considered as rough sect to practice. However, even by any well educated person of modern era would find Arya Dharm's prescribed Daily rituals were very difficult to practice.

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14. Reasons for not getting success – (2 of 2):

- In the backdrop of not having practiced Hinduism, in true sense, for centuries now, almost whole community was not only ignorant of the principles and values of Hinduism, but also was ignorant of its daily practices.
- The situation was that of like a KG student admitted to Class X. It was obvious that under such circumstances the child would completely get lost and loose interest in the subject. The child would stop going to school.
- It is easy to understand the inability of the fresh converts in practicing the one of the purer and rigid form of Hinduism.

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15. Efforts of Narayanji Ramji did not go in vain:

- The situation became bad to worst. Every morning people would gather at the residence of Shri Narayanji Ramji and would express their inability in practicing Hinduism and to express their desire to re-embrace Pirana Satpanth.
- The setback was so severe that the whole team of Narayanji Ramji Limbani got deeply discouraged.
- Narayanji Ramji had not successful in bringing back the community to the Hindu fold.
- However, all his efforts did not go in vain. Narayanji Ramji's effort of spreading the awareness that Satpanth was not a Hindu religion left enough sparks for others to take his fight further.

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16. Entry of Odhavramji Maharaj:

- In these circumstances , a true saint, Shri Odhavramji Maharaj happened to meet the right hand of Narayanji Ramji, Shri Ratanshi Khimji Khetani, an another great legendary son of the same Virani Moti village, where Narayanji Ramji was born.
- After understanding the modalities of approach adopted by Narayanji Ramji and his team, Odhavramji Maharaj gave Shri Ratanshi Khimji Khetani the strategy of **"co-operation"**.
- Instead of maintaining distance from Satpanthis, people were encouraged to have contacts with them with the aim to politely persuade them to join Hindu religion. As the time progressed, this strategy went on to prove to be very highly effective.
- It ensured that people could easily and successfully break the shackles of Pirana Satpanth and permanently remain in the main Hindu stream. It also made the conversion process very easy and smooth.

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17. Success of "co-operation" strategy:

- As it is said that the proof of pudding is in it's eating. Shri Ratanshi Khimji Khetani was highly influenced by Shri Odhavramji Maharaj, when he witnessed that the formula recommended by Odhavramji Maharaj's worked miracles and was successful in his own house.
- This formula was not only very effective, but also did not suffer from the drawback faced in the Narayanji Ramji's "Complete Separation" strategy.
- Instead of maintaining distance from people of Satpanth religion, a deliberate policy of co-operation was adopted where in by maintaining very good contacts, people following Pirana Satpanth were made to feel at home while joining Hindu religion.
- Ratanshi Khimji Khetani and his team, along with Odhavramji Maharaj travelled from village to village and held innumerable meetings to convince people to join the Hindu religion.
- Separating from Pirana Satpanth Samaj, Ratanshi Khimji Khetani and his team formed the new break away Samaj, called the 'Kutch Kadva Patidar Sanatan Samaj', which was the umbrella organisation for all Sanatanis (Hindus).

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18. Building of Laxminarayan Temples:

- Thanks to Pirana Satpanth, the original Aaradhya Dev of community was already forgotten. Hence Odhavramji Maharaj carefully thought suggesting Laxminarayan Dev as the new Aaradhya Dev, by which the community not only got an unique identity amongst Hindus, but was also able to preserve the new identity, perpetually.
- In order to ensure that the people do not drift away back to Pirana Satpanth, the need of building religious infrastructure like temples, meeting halls etc., was felt.
- Under the guidance and influence of Odhavramji Maharaj and his disciple Dayaldasji Maharaj, Ratanshi Khimji Khetani was instrumental in building about 65 temples of Laxminarayan Temples across several villages in Kutch.
- This act of Ratanshi Khimji Khetani gave vital boost to the efforts of Hindus. More and more people started supporting their cause.
- Meanwhile, taking note of importance of having the temple of Kuldevi of K.K.P. community, Umiya Mataji, in Kutch, Odhavramji Maharaj personally participated in building a temple of KKP Community's Kuldevi, Shri Umiya Mata at Vandhay, near Desalpar, Kutch.
- Recently, on 14-May-2011, in the presence and with the blessings of Shankaracharyas and other top Hindu religious saints, a central institution called "Sanskar Dham", covering all Laxminarayan Temples belonging to the K.K.P. community covering Kutch and other regions, was built in Desalpar (Vandhay), Kutch. The aim is to bring all Sanatanis under one umbrella and strengthen them.

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19. Charismatic Odhavramji and Charm of Ratanshi Khimji:

- Shri Ratanshi Khimji Khetani was exceptionally very good in delivering emotional and very touchy speeches. So was Odhavramji Maharaj's charisma. In the meetings, people literally used to cry hearing their speeches. And with the tears in their eyes they vowed to embrace Sanatan Hindu Dharm, the original religion of their ancestors.
- This change of religion was directly driven from "heart". Nobody forced or fooled people to change their religion.
- The realisation about the true and great religion followed by their ancestors and the faith on their two great and immensely popular leaders ensured this change of the heart.

20. Adoption of simple religious procedures:

- Coupled with above factor was adoption of simple and basic religious rituals/procedure (in comparison with the strict Arya Dharm) ensured comfort amongst the people. It was easy for a follower to understand, follow and at the same time be extremely comfortable practicing the new religion.
- Payment of dasond and religious taxes, which were considered and proved to be the root cause of backwardness of the whole of KKP community, were completely rooted out, in the new religion.

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- This caught up with the imagination of masses and people started embracing the new religion in huge numbers.

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21. Change of religion by whole community:

- Since in the Hindu religion, there was no obligation for payment of dasond and other religious taxes, it ensured prosperity and wealth of the community.
- The new central Samaj which was formed in mid 1920s was functioning vibrantly. It became an institution of the people following Hindu religion and grew to become stronger than the Samaj of Pirana Satpanthis.
- At the same time, Ratanshi Khimji Khetani & his team carefully targeted their continuous and clandestine efforts to convince and win over, local leaders who were in forefront at village affairs.
- Over a period of time, the formula given by Odhavramji Maharaj worked miracles.
- There was a time when almost the whole community joined the main Hindu stream.

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22. Setting up a formal and legal central institution/Samaj:

- Then came the time, when, once again with the inspiration of Odhavramji Maharaj, that the importance of education was felt. Thus a huge and magnificent "Patidar Boarding" complex was built in Nakhatrana.
- The relatively new, break away Samaj, with Shri Ratanshi Khimji Khetani of Moti Virani village and from Ghatkopar, Mumbai as its President and Shri Nathubhai Nanji of Nakhatrana as its chief secretary, which by now was about 4 decades old and was doing some excellent and very effective work at the ground level, was transformed and given a formal legal structure of a 'trust'. It was registered with Charity Commissioner in 1960. This trust was named as "Kutch Kadva Patidar Samaj" ("KKPS") which was later renamed. Today, this Samaj is known as the "Akhil Bharatiya Kutch Kadva Patidar Samaj" (the "ABKKPS")
- Ratanshi Khimji Khetani's team members, who by now had become very popular under the able guidance of Odhavraam Maharaj, founded this new institution and were the trustees and managing committee members. Unfortunately Ratanshi Khimji, himself was, at that time, facing severe health problems.
- The "Patidar Boarding" building also housed the headquarters of this new central institution. This arrangement continues till date.

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What made Satpanth tick even after the revolution?

- Any normal person would question, that if Satpanth is a Muslim religion and since its followers want to follow Hindu religion, then why are they still stuck in Satpanth?
- Careful analysis makes the picture clear.
- Followers of Satpanth can be divided into two classes;
  1. **Who are aware:** People who are aware of the reality that Satpanth is a Non-Hindu religion, have faith in that religion and want to practice it.
  2. **Who are ignorant:** People who are unaware of the reality. With the help of taqiyya, the religious leaders of Satpanth hammer upon them that whatever they hear about Satpanth from others, especially Sanatani brethren, is not true. It's pity that these people still get fooled in modern times and hence continue their old tradition.

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4.5 Turmoil in Pirana Satpanth

The reactions by Pirana Satpanth during its difficult times

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Turmoil in Pirana Satpanth …

1. Worsening situation:

- Initially, adverse influence of Narayanji Ramji Limbani and later the onslaught of very lethal and effective attacks by Odhavramji Maharaj, Ratanshi Khimji Khetani and their team, Pirana Satpanth's fort built on foundation of lies, started coming down like pack of cards.
- People, in great number, started realising that the religion they wanted to practice was Hindu religion, which the Pirana Satpanth religion could not match.
- It was amply clear that the people did not want to follow a non-Hindu religion.
- The number of followers started falling drastically. As more and more people became aware of the secrets of Pirana Satpanth religion, they became inclined to embrace Hindu religion. The efforts of Ratanshi Khimji Khetani and his team had ensured that this transition was very easy for them.

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2. Internal fights -1931 court case –(1 of 2):

- Around the same time, the institution at Pirana was plagued with internal fights.
- The famous court case which was filed in 1931 (Civil Suit No 168 of 1931 before First Class Sub Judge, Ahmedabad), which had far reaching repercussions on the administration of the Shrine. This case was fiercely fought between the Saiyyeds and the followers of Satpanth, led by the Kaka.
- The dispute was about ownership of property at Pirana and rights over of Dasond and other religious taxes.
- In 1939, when the judgement was out, the court ordered for formation of the trust called "The Imam Shah Bawa Roza Trust Committee Trust" registration no. E-738. This trust is in charge of affairs till date and is highest institution of Pirana Satpanthis.
- Saiyyeds, who did not have any say in the affairs handled by Kaka, legally got the right to be part of the trust board.

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2. Internal fights -1931 court case –(2 of 2):

- The trust consisted of 7 members of KKP Community (to be elected from various regions) and 3 Saiyyeds (also to be elected from different places). Further the in-charge Kaka was defacto Chairman of the trust.
- Saiyyeds also got assured fixed sums of money to be paid by the trust, on various events, occasions and ceremonies performed by them.
- Fights between Kaka and Saiyyeds (other than the so-called Harivansh Saiyyed) continued for long.
- Because of fights between Kaka and Saiyyeds, the numbers of followers of Satpanth started dwindling. Only hardcore handful of followers were left.

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3. Unsuccessful Revival attempts -(1 of 2):

- While there were internal fights in Pirana, one Jalalshahi Saiyyed, Bawa Ahmad Ali Khaki, began revisiting the texts of the literature.
- He claimed to be descendant of Ashraf Shah Bawa, one of the descendants of Imam Shah. Though he was not the descendant of throne of Imam Shah he claimed himself to be Imam, the living avataar of lord Vishnu.
- The Hindu term used for the concept of descendant of Lord Vishnu was called "Harivansh" in Satpanth. Hence some Satpanthis considered him to be "Harivanshi Saiyyed".
- Being fully aware of the worsening condition of Pirana Satpanth, he resorted to taqiyya. He decided to replace the Arabic words with the Indian words, in the literature.
- He mastered Kuran, Vedas, Bible and at the same time gained proficiency in Sanskrit language.
- He published several books including the famous Das Avataar (Pirana Satpanth version).

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3. Unsuccessful Revival attempts -(2 of 2):

- He tactfully replaced and explained the meaning of Arabic words mentioned in the original Das Avataar with equivalent translated words in Indian languages viz., Gujarati, Hindi, Sanskrit etc.
- He started translating the texts of the literature in Gujarati language and presented it to the followers (read KKP Community) as if those books of Hindu religion, in which he got some success.
- His argument was that language was just medium of exchanging thoughts. Though originally literature had Arabic words, in essence the literature always preached Hindu religion. While changing the texts, he carefully kept untouched, the basic tenets of Islam.
- In his Das Avataar he gave false interpretation to the Sanskrit Shlokas and attempted to insert the elements of Islam.
- As an example of not touching the basic tenets of Islam, in his books, he justified the Cow Slaughter in **"Gau Medh Yagya" –Page 348 of Das Avataar**.
- Inspite of his best efforts, he did not succeed well. He was only able to control only miniscule number of followers.

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… Turmoil of Pirana Satpanth

4) 1973 court case:

- In 1973, another civil suit was filed to demand some modifications in the administration scheme decided in 1939. Later on the case went in appeal before Gujarat High Court at Ahmedabad, (Case no: First Appeal No. 172 of 1976) in the year 1976.
- **Saiyyeds states that their ancestor Imam Shah was a Muslim by birth and had always lived as a Muslim, performing Namaz, Roza, etc; he was never a Hindu saint.**
- **However Satpanthis argued that, Imam Shah had special reverence to Nishkalanki Narayan, who is the tenth incarnation of Vishnu. Muhammad Shah, Imam shah's son is also known as Adi Vishnu and his mother Adi Shakti.**
- Court concluded that Saiyyeds (the spiritual guide of Satpanthis) were always Muslims by religion and being a Satpanthi should not be a condition precedent for availing of the benefits from the trust.
- Clearly the follower remained confused and did not know whom to trust.
- Not only the number of followers came down alarmingly, the financial position of the trust also was very bad.

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4.6 Reformed Taqiyya

Appointment of Karsan Kaka and fresh revival attempts

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Reformed Taqiyya …

1. Background scenario:

- In few decades, between 1930s and 1990s, the landscape of the Satpanthi villages of Kutch, where the Imamshahi Patidars were the most numerous, underwent a spectacular transformation.
- 'Regular' Hindu Laxminarayan temples were constructed everywhere, generally near the old *khanas* (short form for regular Ismaili "Jamat Khana") of meant for the traditional Satpanthi rituals.
- The alarming rate of these 'desertions' was a serious concern for the Imamshahi authorities of Pirana.
- At this stage, the Sajjad Nashin, Shamshuddin Khaki, who claimed to be Pir or main authority representing the hidden Imam, apparently resorted to the usual custom of taqiyya.
- People ignorant of the fact that Imam Shah's line of Pir (the so-called Harivansh Parampara) had already come to an end (as seen in earlier slides no. 192 to 194), follow him blindly.
- With the help of his Patidar followers, ensured that his old friend Patel Karsan Arjan Chhabhaiya, was appointed as Kaka of the Pirana Shrine.

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… Reformed Taqiyya …

2. Reformed Taqiyya - (1 of 3):

- Understanding that the very existence of Satpanth was threatened, the leader of the Gupti community and the head *kaka* who is also the *mujavar* or custodian of the shrine, under the guidance of Shamshuddin Khaki, who claimed to be Sajjad Nashin, undertook a series of **outwardly** Hinduising reforms.
- They were meant to help his disciples to remain faithful to their sect without incurring the criticism of their Sanatani caste fellows. Also to win back the followers who considered Satpanth as a Muslim religion and hence had left it.
- The Imamshahi "Guptis" (who hide their true religious identity) could then assert their identity as 'orthodox' Hindus and even claim that their tradition had never been influenced by Islam.
- The newly built *khanas* were made to resemble classical Hindu shrines and renamed as Nishkalanki *mandirs* or temples to Vishnu's tenth avataar.
- Similarly the "dargah" was renamed as "*samadhi*" and Pirana was renamed to "*Prerna Peeth*". "Kaka" was called as "*Maharaj*" etc.

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… Reformed Taqiyya …

2. Reformed Taqiyya - (2 of 3):

- Then a number of learned Satpanthis were entrusted with the delicate task of rewriting their ginans by expurgating these devotional poems of their Islamic terminology and references and replacing them with Hindu equivalents.
- Earlier texts, as for instance those published by the deceased father (Ahmed Ali Khaki) of the Pir (Shamshuddin Khaki), were banned and the rewritten (without changing the original Islamic message) books openly circulated for sales and displayed at the Pirana bookstore.
- One of the popular and famous author, who is considered as an authority on writings on Imamshahis, incidentally met in Kutch, one of the such writers entrusted with the 'amendment' of the Satpanthi sacred literature.

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Some of the changes made

Old Term	New Term
In the family of Husain	Hari's lineage
Ali Shah / Nar Muhammad Shah	Nishkalanki Narayan
Lord / Imam	Saheb / Hari / Vishnu
Masjid / Khana / Jagyun	Mandir
Sadruddin	Sahdev
Kudrati Dharm	Maha Dharm
Khuda	Nishkalanki
Kabra	Samadhi
Vafat Pamiya	Samadhi lidhi
Sahibji	Parmatma

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How were the changes explained

- With the help of the theory that a language is just a medium of exchanging thoughts.
- Since most followers associate Arabic words with Muslims and hence are uncomfortable and feel shameful to use them in front of other castes, these words were replaced by equivalent Hindu/Indian words. If these changes are not carried out the there is fear of losing majority of the followers, which cannot be afforded.
- On the other hand Pro-Islam Satpanthis were explained that… What is important is that who is being worshipped and not the language used for worship. Whether you call him Nishkalanki Narayan or Ali, both are same. Both are same as Allah. They are NOT any of the Hindu gods. Thus, with the help of such rationale, the backdoor entry of the original tenets is always ensured.
- Inspite of the above rationale if someone still insists on original books then he is told that; if you still feel original words should not have been replaced; you are welcome to use the original books. Nobody stops you from reciting the original books.

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… Reformed Taqiyya …

2. Reformed Taqiyya - (3 of 3):

- These reforms are being made with the purpose of protecting the Pirana tradition in the present Gujarati context where the Hindu nationalist ideal is strong.
- The changes 'officially' effected within the sect are due to *taqiyya*.
- Due to the recent reforms, it is observed that the new generation of Imamshahi Patidars of Kutch, readily follow the new trend which establishes their solidarity with their Sanatani case-fellows and allows them to feel at ease in all Hindu environment.
- Whilst the youngest are even totally ignorant of the existence of an older 'syncretic' tradition tinged with Islamic elements

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… Reformed Taqiyya …

3. Preserving the original identity – (1 of 2):

- By 'reforming' the rituals and the literature of his sect, it was sought to preserve the specificity and the separate identity of Satpanth while asserting its intrinsic Hindu nature.
- In this way, he (Shamshuddin Khaki) was putting an end to the sharp critiques of the exponents of Hindutva and guaranteed the survival of the Satpanth at a time when the numbers of its followers were dwindling alarmingly.
- This exercise was a kind of acrobatics as it was not easy to achieve the subtle balance that was necessary to preserve the distinct character of the sect while making it *appear* unmistakably Hindu.
- On the other hand, the task was made easier by the earlier writings of Ahmad Ali Khaki, as it already had the translated "Hinduised" terms

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… Reformed Taqiyya

3. Preserving the original identity – (2 of 2):

- Karsan Kaka got help from the fact that the sacred complex of Pirana was registered at Ahmedabad under the Bombay Public Trust Act of 1950, under the number E-738. The letter "E" referred clearly to its 'cosmopolitan' nature. It benefitted him by giving him a reason to say that it is wrong to assert that the rituals were 'predominantly' Hindu.
- In a court case filed against Karsan Kaka, on 13 Aug 1998, he responded that no tri-dimensional images for worship were installed in Pirana Complex. The pictures painted on the walls were mere decorations.
- Even the "Om" symbol was given a dual meaning and was printed on the cover of the Satpanthi books in a form that made it simultaneously appear as Hindu sacred syllable and as the name Ali when read from right to left in Arabic Language. (See photo in slide No. 37)
- As per the principles of taqiyya, the changes made were outwardly only. True identity was never changed.
- Strategy was simple. With the use of taqiyya, create an environment in which, as the situation would demand, Satpanth can be associated with either Hindu or Muslim religion. Give dual meaning to literature and rituals so that they can be linked to Hindus and Muslims alike.

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Role of Hindu religious leaders

- In the year 1931, with the help of taqiyya, Saiyyed Ahmad Ali Khaki was so successful in stressing the Vedic elements of Islamic concepts the Hindu Mahasabha declared that the "Satpanth" should be cleared of any suspicion as it was a "Vedic" tradition.
- Between years 1990 and 2000, Satpanthis, under taqiyya, held Sadhu Sammelans in the Shrine .
- Later one, Avichaldas Maharaj, declared that Pirana Satpanth was a Hindu sect.
- However, it is widely believed that the leaders gave the so-called certificates on certain conditions that people at the helm of affairs in Pirana would bring the sect back into the main Hindu fold and save the community from drifting towards Muslim religion.
- However, in every probability it seems that Hindu religious leaders are not aware of the concept of taqiyya and its use by the Pirana Satpanth. It is clearly understandable that Hindu religious leaders have become victims of taqiyya.
- Because of this the Kaka was in good terms with both sides. Hindus favoured and supported him and Muslims knew this was just a temporary phase. Muslims know that Kaka was actually practicing Taqiyya. The moment the pressure from Hindus releases, the sect will return to its original Islamic agenda.

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4.7 ABKKP Samaj's Leniency and Betrayal

Betrayal of the feelings and emotions of members of ABKKP Samaj

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ABKKP Samaj betrayed …

1. Leniency shown by ABKKP Samaj:

- By the end of 1980s almost the whole KKP Community had joined the main Hindu fold.
- In order to facilitate quick transition and integration, of the remaining Satpanthis, into main stream and with the noble feeling that their brethren (brothers) do not get separated, the people of ABKKP Samaj adopted a lenient approach. They open heartedly allowed Satpanthis to participate in their functions and freely mix with other members.
- Unfortunately, the leaders were totally ignorant about the concept of taqiyya and hence were in complete dark revival strategy followed by the Satpanthis. They misunderstood the outwardly Hindu looking changes on its face value. They felt complacent that Satpanthis were trying to integrate into the main stream of Hinduism.
- Even the common man shared the same impression and felt that Satpanthis were on the right path towards adoption of Sanatan Dharm and hoped them to soon join the main stream.
- Nobody doubted the intention of Satpanthis.

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… ABKKP Samaj betrayed …

2. Restoring Social relationship:

- When the new Samaj of Sanatanis was formed, social relations like inter-samaj, marriages between Satpanthis and Sanatanis had stopped. These social relations were re-established.
- In order to accommodate the remaining Satpanthis in late 1980s, by adopting lenient approach, ABKKP Samaj members restarted the practice of inter-samaj marriages.
- Such was the trust factor enjoyed by the Satpanthis because of the leniency adopted by the ABKKP Samaj.
- Satpanthis were considered as well as part of the Samaj. They were respected like any other member of the ABKKP Samaj.

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… ABKKP Samaj betrayed …

3. Taking clandestine control:

- However, these Satpanthis under a very carefully drafted strategy started making inroads into the various institutions of the ABKKP Samaj. They soon took control of high posts in the central institution and also in the smaller institutions like the village level institutions.
- The conspiracy was so deep rooted that Sanatanis (ABKKP Samaj's) leaders were secretly profiled for their strengths and weaknesses.
- In difficult times of a Sanatani leader, generous help would flow in from the Satpanthis from all corners. Under these circumstances the person would naturally develop a sense of obligation.
- Knowing the fact that the Sanatani leaders who were under their obligation would not be in a position to confront them, Satpanthis started taking advantage of the situation. They clandestinely started pushing their secret agenda of weakening the ABKKP Samaj.
- The situation became so alarming that the institutions and the leaders of ABKKP Samaj (Hindu Samaj) or the Sanatani community were under clandestine control of Satpanthis.

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… ABKKP Samaj betrayed …

4. Careful designed Propaganda (1 of 2):

- The Satpanthis leaders who were controlling the ABKKP Samaj always remained faithful only towards Pirana Satpanth religion and its institutions.
- ABKKP Samaj started becoming weaker, but on the other hand, Satpanthis ensured that the institution of Pirana Satpanth made tremendous progress, both socially and religiously. While their people at the helm of affairs at the institutions of ABKKP Samaj, tried to block every attempt that possibly brought prosperity to and strengthen the Sanatani community.
- Thus with the help of misuse of above theory, nobody was allowed to raise religious issues in the platform of Samaj. This was exactly what the Satpanthis wanted. By doing so they ensured that Sanatanis do have a proper forum to raise their concerns.

Note: Once they got clandestine control, they propagated a theory that Samaj and Religion are two separate elements. They started advocating that every person was free to follow any religion he likes. (Note: While this may be true in the context of fundamental rights guaranteed in the Constitution of India, but it does not apply to an institution which has been where people have come together on the basis of one community and one religion to build an institution for their social, religious and economic benefit. Where the very foundation of such institution is following of one single religion, people with diverse religions cannot be allowed. People not following the religion of the Samaj, are free to form their own institution and practice their own religion, but if they want to remain as members of the Samaj, they have to follow the rules of the Samaj. There can be people from any religious background in institutions like, Lions Club, Rotary Club, Sports Club, Housing Society etc., but not in a Samaj.)

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… ABKKP Samaj betrayed …

4. Careful designed Propaganda (2 of 2):

- The strategy was simple. Under the pretext that any person in the ABKKP Samaj is free to practice his choice of religion and thus not allowing to discuss concerns of a particular religion in the Samaj's forum, they tried to create a "religious vacuum" in the ABKKP Samaj.
- Because of the above, Sanatanis will not be left with any religious central authority, thus leading them to a state of religious confusion and making them vulnerable to be easily drifted away towards any other religious movement.
- When such vulnerability becomes prominent in the Samaj, at that time the Satpanth could be presented to the people, who by now would be ready to be carried away by any religious movement.

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… ABKKP Samaj betrayed …

5. Effects of propaganda:

- This carefully drafted strategy and propaganda worked. Anybody wanting to speak in the interest of Sanatanis was discouraged and under the pretext that Samaj has nothing to do with religion, sometimes, even not allowed to speak at the ABKKP Samaj's forum.
- Since Sanatanis had no other place to go, anger, discomfort and discontent started brewing in the hearts and minds of Sanatani class.
- On the other hand Satpanthis not only had their religious forums ready, but also it was growing strong day by day. With the help of their existing forum, Satpanthis could easily take forward religious agenda, while Sanatanis were almost left as mere spectators.
- People who work for the interest of the Sanatanis, in order to demoralise them, were dealt very strongly and ruthlessly, by filing false police complaints and false court cases.

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… ABKKP Samaj betrayed …

6. An incident of cruelty against Ramanikbhai (Rameshbhai) –an example:

- In the year 2005, Shri Ramanikbhai (Rameshbhai) had published a pamphlet containing purely the extracts from the great book "Pirana Satpanthni Pol Ane Satyano Prakash", by Narayanji Ramji Limbani, to be chiefly distributed amongst his village members. It is natural that Satpanthis did not like disclose their true inner secrets.
- Satpanthis conspired and filed a false police/court case claiming that he, his father and his grandfather (all of them residing in Bangalore / Bengaluru) had come to Pirana and indulged in act threatening and fighting. To strengthen their case false witnesses were also arranged overnight.
- However, factually no person from his family has ever visited Pirana.
- In their misadventure to teach Rameshbhai a so-called lesson and further in their enthusiasm to send a strong signal to the common man, that if you go against us, you have to face dire consequences, by harassing the whole family, they forgot that the age of Rameshbhai's grandfather, then was 97, barely able to move, no question of travelling more than 1500 Kms. Forget the question of involving in any kind of fighting.
- This example caused anger and provocation amongst people.

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… ABKKP Samaj betrayed …

7. ABKKPS made virtually ineffective:

- This was also the period when the number of false court cases and police complaints, filed by Satpanthis, had risen alarmingly. Innumerable reports, for such false cases, came from almost all villages. Invariably in all cases the motive behind the case was to harass the people who were at the forefront of the Sanatani cause.
- No attempt was spared to file frivolous police and or court case with the sole aim of sending a signal to common people that **if they do anything wrong, which Satpanthis do not like, then they too would be harassed till the end.**
- They were quite successful in instigating the fear psychosis amongst the people. As a result, the moment somebody comes across a matter in which Satpanth is involved the first reaction would be that "please do not invite trouble".
- Sanatanis became helpless and saw themselves without support. The umbrella organisation of Sanatanis, the ABKKPS, had virtually become ineffective. There was no hope in sight to bring back its glory and effectiveness.

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… ABKKP Samaj betrayed

8. The betrayal was complete and total:

- There was talk at every village level about these atrocities, but nobody had the courage and will power to speak-up against it.
- **Thus the good intentions, of integrating the Satpanthis into main stream, by adopting flexibility by the ABKKP Samaj, were reciprocated by backstabbing and betraying.**
- The approach of tolerance and leniency was clearly mis-used with the ulterior motive of benefiting Satpanthis and marginalising the Sanatanis.
- *The time has clearly changed. A shift is strategy was badly felt.* Time had come to permanently "close" the "doors" of the Samaj, which were "opened" by the seniors of the Samaj in line with the Sant Odhavramji Maharaj's inspired, "co-operation" strategy adopted by Ratanshi Khimji Khetani and his team members, with an aim to win over the Satpanthis.

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4.8 Mavaal

A Samaj Betrayer
(મવાળ / मवाल)

A Satpanthi, inside a Sanatani Samaj, pretending to be a Sanatani

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Now let us see, how Satpanthis managed to push their agenda in Sanatan Samaj…

They did it with the help of "Mavaal"

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Who is a "Mavaal"?...

Who is a "Mavaal"? (1 of 4):

In present context, a person who adopts an outwardly appearance of a true "Sanatani", but from within he is always is a "Satpanthi", is called a "Mavaal" (a term used in Gujarati language). His main work is to mix with Sanatanis and divide them on the issue of Satpanth.

- In simple language, for Sanatanis, a Mavaal is mole, who is an agent/advocate/detective of Satpanthis, who would eat up the Sanatani Samaj from within like termites and weaken it.
- It is very difficult to identify these Mavaals. Inspite of this difficulty, it is possible to identify the Mavaal from his words and actions. His words and actions would be characterized with the following;

1. **I agree and share your thoughts:** Before starting any discussion with a Sanatani, on the subject of Satpanth, he would categorically make it clear that he too agrees and shares our *(means a typical Sanatani's) thoughts/view points on the subject. He would however add a rider saying that you work openly for the cause of Sanatanis, I would silently and clandestinely. (One should ask such person about the results of his work. Results of normal Sanatanis are in front of everybody. Apart from talking, has he achieved anything concrete?)*

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…Who is a "Mavaal"?...

Who is a "Mavaal"? (2 of 4):

2. **Religious Fights:** Why should there be fights for religion in Samaj?... In Samaj, anybody can follow any religion of his choice... I believe in Humanity religion… If someone is practicing Satpanth religion, why should we have any problem?... , etc. etc. *(He would make such "soft" statements)*
3. **Reforms have taken place:** Reforms have happened in Satpanth. It is not the same Muslim Satpanth now. They identify themselves as Hindus. We follow Laxminarayan, Satya Narayan, Swami Narayan etc., thus in the same way, they follow Nishkalanki Narayan. What difference it makes? *(By rename "Ali" as "Nishkalanki Narayan", the actual God behind the name does not change. Due to Taqiyya even though they have made outwardly changes or identify themselves as Hindus, but in reality they actually follow a Muslim religion.)*
4. **Brother-Brother:** Satpanthi people are our brethren. Our blood is same. How can we separate them? *(With the help of such emotional values, they would try to make Sanatanis emotional and thus they would keep quite. But they forget that when "one" person who is a Satpanthi would become ready to leave all his brother/sister/parents and extended family, but will not sacrifice his religion. Then under such circumstances there is no question of having place for the emotions and relations of brethren?)*

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…Who is a "Mavaal"?...

Who is a "Mavaal"? (3 of 4):

5. **Give some time:** Please give some time to Satpanthis (for undertaking the religious reforms). They have been practicing Satpanth for many years now. How can they switch the religion overnight? *(Sanatani movement is more than 225 years old. How much more time they require now? If they were to be indeed serious, they would have already switched to Sanatan religion by now.)*

6. **Relations:** We have social relationship with Satpanthis. Our daughters are in their house as wives and theirs in our house. How can we break such close family relationship? *(But they are forgetting that if today we do not operate and throw away cancerous tumor of the body, tomorrow it would aggravate and more sisters will have to give sacrifice. Stress is on not establishing new relations.)*

7. **They will convert to Islam:** If you want to reform them, keep them with you. Do not separate them, else they would slowly as the time passes, would convert to full Islam. *(One thing we should keep in mind is that, if we keep them with Sanatanis, they would spoil them, but they themselves would never change.)*

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…Who is a "Mavaal"?

Who is a "Mavaal"? (4 of 4):

8. **Unity and Integrity:** We all are one. To meet any kind of eventuality, there should be unity and integrity in our Samaj. If we hit water with a rod, water will never break, etc. etc. *(The way water needs to be filtered, why our Samaj should not be cleaned of impurities? Even if Sanatani Samaj shrinks in size with whatever volume that remains, it will be clean. Samaj without Satpanthis will automatically ensure unity and integrity.)*

9. **Stop condemning Satpanth:** A Mavaal will ask his Sanatani brothers to refrain from talking on Satpanth topic. He would falsely claim that people have understood everything about Satpanth and thus stop preaching against Satpanth. He would rather ask Sanatani members to preach about the good qualities of Sanatan Dharm. *(But ask him, whether have all Satpanthi or Sanatani members have understood about the truth? Has the whole community has changed? It is very important for us to keep the topic of Satpanth alive. It is only by doing so, that our young generation will be abreast of the history and will be able to successfully defend themselves against the Satpanthi Taqiyya)*

- The aforesaid points are only some instances. The list is of inclusive nature. There is one common goal in all talks of a Mavaal and that is to "cool" and "soften" Sanatanis, so that no harm is caused to Satpanthis.
- In addition to above, these Mavaals have one more agenda, which is to pass on the information about Sanatanis to the Satpanthis. In order to do this, they would easily mix with Sanatanis by means like, giving huge donations to the social cause and earn acceptability of Sanatanis and win over their confidence. After learning the views and strategy of Sanatanis they would treacherously pass the information to Satpanthis. Thus would be able to better prepare.
- Satpanthis with the help of these "Mavaals" have been trying to weaken the ABKKP Samaj.

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How to counter "Mavaal"?

An important point in form of question:

- **Question:** How is it possible for a "Mavaal" to easily operate in the Samaj? How to stop these Mavaals?
- **Answer:** A careful thought on the subject will give the missing answers. We should understand one basic thing and that is that "Mavaals" do not have any fear while they operate. They do not have fear of defamation nor of any disciplinary action. In absence of such fear, their operation becomes smooth. Hence Sanatani will have to develop one "social system" in their Samaj, which would expose these "Mavaals" and reveal their identity before the people. For ex., "Mavaal Same Juval" movement. See online www.realpatidar.com/a/category/mavaal. Once these Mavaals are exposed their membership should be permanently cancelled.

  But who would do this? And when it would be done? This should be done by a Committee (of trusted staunch Sanatanis) which would at regular intervals (like every year) review the conduct of every member of the Samaj, in perspective with the issue of Satpanth. Thus people will have a sense of responsibility and fear that somebody is taking note of their behavior and with respect to the issue of Satpanth, they adopt a poor behavior, like having relationship with Satpanthis, then my membership will be cancelled. If this happens, then all social life is over. There would be huge problems for finding alliances for their children; their respect in the society etc. will all be in danger. At present Mavaals do not fear anything. Hence even if they are not loyal to Sanatani Samaj, their social life would not get affected.

  Once these "Mavaals" start feeling this fear, then they would start becoming loyal to the Sanatani Samaj. It is very important to create a "fearful" environment for the people who "back stab".

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4.9 Re-Uprising in ABKKP Samaj

Revolt against the atrocities

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Re-Uprising in ABKKP Samaj …

1. Brewing revolt against cruelty and atrocities:

- With the help of false cases, these Satpanthis started extracting benefits from the Sanatanis (harassed people) and their leaders. In absence of any help in sight, these people would be ready to settle the matter (which by now has become a big cause of trauma) at whatever price.
- Absence of systematic and institutional support had dented the capabilities and the morale of Sanatanis.
- The whole environment became so vicious, that people dreaded openly speaking for the interests of Sanatanis.
- However fortunately, people kept discussing the matter amongst their trusted friends. In these discussions they used expressed their anger and discontent.
- Soon they found that they were not alone, every other person shared the same emotions and feels.
- The collective level of trauma and pain reached a limit where, it was about to burst out dangerously.

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… Re-Uprising in ABKKP Samaj …

2. Turning point; President's mistake:

- In Nov 2008, the President of ABKKP Samaj received an invitation to attend the opening ceremony of the Khana (new name under taqiyya is Nishkalanki Narayan Mandir) at Nakhatrana. This Khana was tactfully designed so that it outwardly appears like a Hindu temple.
- With the history of ill-effects Pirana Satpanth had on the KKP Community, it was not morally and technically right for the President to attend such function. There was no doubt that a wrong signal would go out if the President of ABKKP Samaj attends such function.
- Learning about this invitation, many people, from all over India and especially by Himmatbhai Ratanshi Khetani the son of Ratanshi Khimji Khetani urged the President to not make a mistake by attending their function.
- However, the President, against the strong wishes of the members, attended the function.

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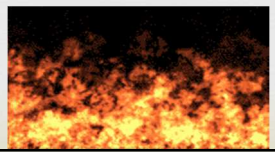
… Re-Uprising in ABKKP Samaj …

3. Bursting out the discontent and anger:

- On the other hand, the discontent and anger was brewing in the hearts and minds of people had reached to a point which was about to explode even on minute instigation.
- People wanted a voice at the central leadership level to express their feelings against atrocities of Satpanth.
- Thus on 07th August, 2009 (i.e., 7/8/9) Shri Himmatbhai Ratanshi Khetani gave a 18 minute, soul stirring, speech in the General Meeting of the ABKKP Samaj, accusing the leaders that they were taking the Samaj in the reverse gear and undoing what their founding members had achieved after great pains and huge efforts.

Himmatbhai's Speech: See next slide

- The volcano of the discontent and anger within the Sanatanis got the much needed spark and it burst out.



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Himmatbhai Ratanshi Khetani's historical speech on 07-Aug-2009 delivered at ABKKP Samaj, Nakhatrana - English Translation

Clause 18 (of our community's rules) pertaining to rituals and

stoms… mentions that we are Hindus. We should follow

Himmatbhai Ratanshi Khetani's historical speech on 07-Aug-2009 delivered at ABKKP (a.k.a. Kendriya) Samaj, Nakhatrana

Clause 18 (of our community's rules) pertaining to rituals and customs… mentions that we are Hindus. We should follow Hindu rituals and customs. Our outwardly conduct should be of like-Hindus. Consequences of not following the rules have been read out by Rameshbhai. I regret to say that if the head of the constitution of our Samaj, the President and his associates, themselves violate the rules, then who else would follow them?

Let me explain to you how the rules have been violated. Clause 18 clearly requires us to follow Hindu rituals and customs. Satpanth clearly is a part of Ismaili religion. It is not separate from Islamili religion. It is mentioned clearly and the meaning is also very clear. I have got all the proofs. Narayan Bapa (Narayanji Ramji Limbani/Contractor) had opposed this Satpanth. We look upon Narayan Bapa with great respect and we worship him for that. On the other hand… what Narayan Bapa had opposed… viz., the Muslim Pir, who was responsible for converting many Hindus. Today temples are built in name of such Pir and are encouraged. What kind of double standards are these? There is nobody to speak against this. Inspite of understanding everything, nobody is speaking. How is this possible? With folded hands, I am asking, how is this possible? On one side you worship Narayanji Ramji Limbani and on the other side new temples are constructed in the name of Imam Shah where photo of Umiya Mataji (our Kuldevi) is kept alongside. What an insult? Let me read out to you… I do not have that book right now; I have not carried it today. I have got all the proofs with me. Imam Shah Bawa has written about Nakalanki Narayan that Nakalanki Narayan has already taken birth years back. He is none other than Hazrat Mohammad Paigambar's son in law, Hazrat Ali. I can show you the documentary evidence. Our Aadhya Shakti… Shakti… is none other than Bibi Fatima (according to Imam Shah). Shame on us. But we do not feel ashamed. Inspite of knowing everything we do not feel ashamed. This causes deep pain in me. There is nobody to raise voice. All this is going on for the past 40-50 years now. Nobody objects and when people like us get angry… we are being pacified by mentioning that things have changed now… *do not get angry… if we hit a stick in water, water will not get separated… we are all one…* Can anyone explain how can we be one? How can I be one with people who follow a Muslim Pir? ***I***

can accept a Muslim Pir once, but a Pir who did everything to convert my forefathers is not at all acceptable. Fortunately, we did not become completely Muslim. We came back half way. Today we would have been enjoying in true sense (sarcastically)… our forefathers have put us in great difficulty. We would have become Miyas (Muslims) and would be enjoying. Here Kuran would have been recited… Allah… O Akbar, we would have been shouting from the top of our throats. Shameless people.

Please do not laugh. It pains a lot… ***"Farmanji Bismillah Har Raheman Narrahim Satgor Patra Brahma Indra Imamshah Aadi Vishnu Niranjan NarAli Mohammad Shah Tamari Dua… Hak La-e-laaha Ill-lalaaho Mahammadur Rasuli'laahe"*** **this is how we used to perform Pooja. Wah Hindu Wah.** Even today, secretly behind closed doors Pooja/Worship is performed in this way. This Satpanth is a sect of Islam. There are two main branches of Islam, Shia and Sunni. This is a sect of Shia branch of Islam. The sect is called Nizari. Satpanth is one of the sub-sects of the Nizari sect. This is the same Satpanth which converted Lohanas (a trading community in Gujarat) and were made Khojas, similarly Patidars became Mumna. We are following the same Satpanth. Our history is shameful. There is no pride in our history. Time has now come to give pride by adopting revolutionary changes. Past 40-50 years of the efforts of our elders have borne fruits and we have improved. Today we are discussing and debating about Ramayana and Mahabharata. Else we would have been discussing about Islam. Thankfully we are saved. But why should we maintain relations with people who follow a religion which is based upon a false foundation. There can be different sects. Sects meaning sects within Hindu religion. Do we ever have any fights with Swaminarayan sect… or with Arya Samaj people… never. Why do we always have fights with Satpanth? Why? In India, today there are many sects in existence. But whenever there are riots, why is it that they are always between Hindus and Muslims? Why there are no riots between Hindus and Parsis? This requires deep thinking. The problem is with the "Sanskar" ("Values"). They are wrong. Our community was lost and we realised that the "Sanskar" were wrong. This is the reason why Narayan Bapa had opposed this religion. Else there was no problem in following Satpanth. We had to follow some religion, they why not Satpanth. What difference it made if there were some Islamic elements? But No, Narayan Bapa strongly opposed it. My father also strongly opposed it. This was the real reason. The problem was with Islamic ideology. The reason why you are unable to live along the followers

of the Bawa, the so-called Sant, is this. It is very important to take note of this fact. Think about the people who put in efforts behind this Samaj. Who are the people behind establishing these assets and then take adequate decisions.

Further, we need to keep in mind that today's young generation is becoming more and more aware of the facts. Earlier people were poor, they were suppressed, and they could not speak. Sometimes wrong messages were transmitted from the stage and they were not objected. Now people are no long poor. They have got money. With money they have got education. They have got the ability to think and debate. Thus you cannot fool them anymore. They cannot be misled. Debates and discussions will continue in Samaj. Hence you need to keep in proper order the constitution and the administration mechanism of the Samaj. Try maintaining it in legal format. Take help of legal experts. Let me give you an example about the last election exercise conducted by you. Samaj has formed zones in every corner of the country. Members of those zones are present here. You have verbally told them that your zones have been approved. However, till date zonal system has no standing according to the rules of the Samaj. In order to give it a legal approval, you need to change the constitution of our Samaj. In one minute I could have stopped the entire election exercise. But I did not want to invite the wrath of the meeting. Many people in large numbers, for the first time, had come from far of places. They were very enthusiastic. Being the year of election, the enthusiasm was also very high. I did not want to spoil the enthusiasm. Else I could have stopped the election process in one minute. Till date zonal system has no authorization in the rules of our Samaj. All this needs to be kept in mind and need to focus upon in future. Laziness and avoiding attitude about religious matters should be shed away and partisan approach should be stopped at once. It has become intolerable. If this policy continues, then the results will not be good. I am telling you the truth, people will not tolerate this. It has become intolerable and quick steps are required to be taken.

It immensely pains to know that you have no remorse for the mistakes done by you. The Office bearers themselves break the rules made by them. I am drawing your attention to this fact. I explained to you the outwardly conduct. Worshiping is a part of outwardly conduct and temples constructed in the name of Muslim Pir, having Umiya Mata alongside them, and attending the inauguration of these

temples and encouraging them is not at all required to be done by the President of this Samaj and his associates. You were forewarned and your attention was brought towards this. But, nobody knows why, at that time, what happened to your thoughts. I do not understand… your family members… your close friends… and associates who have close emotional bonding with you, had requested not to attend the function. But you still chose to ignore and attended the function. You have violated the rules. The whole case is fit for introducing a no-confidence motion. I am capable of moving the no-confidence motion and circulate the resolution now. But I do not want to do it. The reason is that our Samaj will not get another able person like Ramji Karamshi (the president of Samaj). There is no defect in this person. This person has been a victim of conspiracy. His thinking abilities have been affected by some people present here. A staunch follower of Pandurang Shashtri and principles of Narayan bapa – he has been misguided. A son of Virani village, on whom all villagers take pride in, is a victim of this conspiracy. I am disturbed by this fact. At least now try to rectify the situation. I consider myself to be extremely lucky that I came here and expressed my thoughts and I am hopeful that they would became the cause of some good steps to come.

Thank you.

… Re-Uprising in ABKKP Samaj …

4. Arrest of Rameshbhai Vaghadiya from Campus of Samaj – (1 of 2):

- Another event worth which gave impetus to the Sanatani uprising was the arrest of Shri Rameshbhai from the campus of the ABKKP Samaj's office on 27 Feb 2010. The whole Samaj got enlightened because of this event.
- The incident become very significant especially when we learn the circumstances and the drama behind his arrest.
- After the speech on 7/8/9 of Himmatbhai, there were attempts to reconcile between the two factions of the community/Gnati (not the Samaj, as Satpanthis were from different Samaj).
- A compromise meeting was called between the Satpanthis and Sanatanis on 27 Feb 2010 with an aim to put end to the problems and find an amicable solution.

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… Re-Uprising in ABKKP Samaj …

4. Arrest of Rameshbhai Vaghadiya from Campus of Samaj – (2 of 2):

- While on one side Rameshbhai was engaged in reconciliation meeting, but on the other side, police was kept on standby. Police was called from Ahmedabad and provided domiciliary facilities for their stay at the newly built Khana (Nishkalanki Narayan Mandir). For the whole day, police did not do anything.
- By the day end Rameshbhai was largely successful in defending himself and cornering his opponents. At this point in time, at around 5:00 p.m. police which had come from Ahmedabad, entered the meeting room and arrested Rameshbhai.
- Surprisingly about 200, uninvited Satpanthis, from several villages, had also reached the place even before police came. This suggests that there was conspiracy against Rameshbhai and that these Satpanthis were already aware of the Police action.
- It was very shameful that baring a couple of top leaders of ABKKP Samaj, everybody else made a vanishing act at that time of crisis.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (1 of 3):

- By this time the intentions of Satpanthis were clear to everybody.
- On the one hand they talk of peace and unity, but on the other hand adopt arm twisting tactics.
- The event of Rameshbhai's arrest from the campus of Samaj, proved that they do not respect the highest authority of the ABKKP Samaj.
- When this news spread like wild fire, concrete demands started flowing from all over India, demanding that ABKKP Samaj should permanently and once for all sever all ties with the Satpanthis.
- Many members of the Sanatani institution had to come out openly in support of above legitimate and rightful demand of Sanatanis.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (2 of 3):

- The leaders of ABKKP Samaj understood the gravity of the situation and after considering the feelings of the people and serious consultation issued a White Paper dated 25-Mar-2010 clarifying that the institution is and was built by Sanatanis for the benefit of Sanatanis and that Satpanthis had no place in it.
- ABKKP Samaj also made clarificatory amendments to its constitution. On 07 May 2010, ABKKP Samaj had held a General Meeting of its members. It was witnessed with the very large presence of more than 25,000 people. The purpose of the meeting was to amend its constitution clarifying that the institution is, was and always will be of Sanatanis. Contrary to normal expectation, this resolution was passed unanimously.

  (Note: Traditionally not more than 2,000 people used to attend such General meetings. In the present meeting the high turnout of 25,000 people shows the concern and support the common man share about their religious matters)
- All ties were severed and strict no tolerance policy for Satpanth was advocated and adopted.

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… Re-Uprising in ABKKP Samaj …

5. Severing the ties – (3 of 3):

- Himmatbhai and his team continued holding numerous meetings of members of ABKKP Samaj. They were given a hero's welcome everywhere and the response they received was overwhelmingly positive.
- Thanks to their efforts the momentum sustained further.
- Soon, other institutions of Sanatanis, all over the world, issued such clarifications, passed necessary resolutions and amended their constitution boycotting Satpanthis from their fold. Almost everywhere these changes were passed unanimously. In very few instances, where there was any objection, the Pro-Sanatani changes were passed with the help of overwhelming majority.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remain defiant (1 of 3):

- However, Satpanthis did not remain spectators. In a backstabbing kind of incident, they managed to extract an interim order from Additional Charity Commissioner, Rajkot staying the general meeting of 07-May-2010 and other proceedings like the release of a book on history of KKP Community, called "Kachchhna Kadva Patidarono Itihas".
- Shamefully, the Additional Charity Commissioner passed the much controversial order. Legal experts believe that the Deputy Charity commissioner has acted without any authority in the law. He used the sections meant for financial regulation for passing orders like banning the meeting of the members and putting a stay on release of history book.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remain defiant (2 of 3):

- Further on 12 May 2010, during the golden jubilee celebrations, that followed the aforesaid General Meeting dt. 07-May-2010, a handful of Satpanthis started protesting against the same rules which were unanimously passed in the General Meeting.
- They created ruckus and attempted to disrupt the celebrations by throwing empty plastic chairs on other members. However, the police intervened soon and the matter was brought under control. Everything has been video recorded.
- Inspite of all that happened, surprisingly, however these people filed a false police complaint against Sanatanis accusing them that they tried to disrupt the celebrations. However in inner circles they secretly admit that they were the real culprits and they deliberately filed a false complaint with a view to harass their opponents.
- The funny part about the complaint is that why would someone (Sanatanis) disrupt their own function. Any normal human would understand that, as usual, the complaint against Sanatanis is completely baseless and false.

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… Re-Uprising in ABKKP Samaj …

6. Satpanthis remained defiant (3 of 3):

- The act of filing false police complaints against Sanatanis continues unabated. Till date, several religiously motivated false complaints and cases have been filed, at various levels, even after that event. Many such unreported issues are also heard from various quarters.
- By mentioning the above facts, attempt is made to draw attention towards the fact that deeds of these Satpanthis, suggest of that they have no remorse for their wrong doing.
- They just want to use the identity of Hindus and remain faithful to their Nizari Ismaili religion.

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… Re-Uprising in ABKKP Samaj

7. The true uprising amongst Sanatanis:

- Sanatanis very well believe that, even in future, routine attempts will be made to break the morale of their people by harassing them through filing false police complaints and court cases.
- Their strategy has been that the moment Satpanthis perceive that the court verdict would be against them, they, then by means like making emotional appeal, calls to give peace a chance, call for brethren duty etc., and applying pressure through family and friends, would ensure that an out of court settlement is reached. Hence keeping their legal track record intact.
- Till date they have very effectively used this weapon against Sanatanis and there is no doubt that they would continue to do so in future also.
- However, interestingly, the Sanatanis seem to have developed strong resistance against the fear of false police complaints and court cases. Their younger generation is also highly educated, which strengthens their confidence.
- The body language of Sanatanis, their commitment to the cause of society and their public speeches, clearly suggests that Sanatanis have not only embraced this reality but also are well prepared to take up the fight till the last man standing.

The RE-UPRISING is permanent.

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4.10 Apprehensions

What is the real threat?

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What is the real threat?

- After the re-uprising in the KKP community, its matter of time that the Satpanthis would get drifted away and its Hindu identity would be under threat.
- They would soon get recognised as "Mumna" Muslims, their original identity.
- Once the new identity gets established, the sect will gradually move out of Hindu fold and the followers of this religion will get drifted to Muslim religion in future.
- The way gradual reforms were implemented within the Agakhani Khoja community, the original Satpanth community, that brought it closer to 'mainstream' Islam, the Pirana Satpanth community would also follow its footsteps and move towards mainstream 'Islam'.

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Khoja Community's way forward

- In 1975, during the conference that was held in Paris and chaired by H.H. the prince Karim Aga Khan IV, a resolution was passed regarding the classification of the Ginans into three categories;
  1. **Unproblematic:** Texts that did not contain "Hindu elements" and were to be continued to be recited as such in the jamatkhanas
  2. **Few Hindu terms:** Hymns that included a few Hindu terms. It was decided to replace these words by their Islamic equivalents. In this way 'Hari' became 'Ali', 'Gur', 'Pir' etc.
  3. **Excessive Hindu elements:** Texts such as the famous *Das Avataar*, were simply banned.
- In this way, the whole Khoja community slowly but firmly embraced Islam in toto.
- Khoja community has very well understood, that in modern times, with increased level of education, use taqiyya is improper. Hence they have gracefully announced that their religion is a Muslim sect and would strive to adopt purest form of Islam. This has given them the sense of respect not only amongst the followers but also from people of other religion.
- Unfortunately, Pirana Satapanth has yet to realise this fact. More the time it takes to realise, the more damage it causes. Once use of taqiyya is stopped, whoever would follow Satpanth, he would do it from heart and everybody would be real Satpanthis.

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Apprehensions

- Thus, it is evident that after the whole community is in complete control of the religious leaders of Satpanth and these followers have left with no option, but to accept Satpanth as it is. The religious leaders then would, gradually in a carefully planned manner, bring back even more tenets of Islam.
- Thus finally completing the mission of Pir Sadruddin.

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Summary

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Summary …

- From this presentation, one thing comes out very clearly and that is that with the help of taqiyya, Satpanthis have carefully devised a strategy which is very similar to that of chameleon which can change its skin colour at will and that of amoeba which can change it shape, as demanded by the situation.
- If they are in minority they would appear and behave like their majority counterparts.
- However, the moment they gain control, they would do their best to adopt Islamic appearance and behaviour of their religion.

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… Summary …

- Depending upon the external conditions they change and adopt their identity. At times, they would outwardly appear like Hindus (the way a chameleon changes its skin colour) and also perform rituals, prayers and follow customs of Hindus (the way an amoeba changes its shape).
- Today these Satpanthis are getting hammered from all corners. Hence, using taqiyya, they make an outwardly impression as if they have rejected Satpanth and joined main Hindu fold.
- Under such circumstances it would be foolish and impossible to trust these people. Their words and deeds cannot be relied upon.

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…Summary

- Under these circumstances, another very important point to be noted is that their identity, their literature and faith, their organisations, their institutions, etc. depending upon the circumstances, would rally and revolve around three factors;
  1. Imam Shah
  2. Hazrat Ali or Nishkalanki Narayan
  3. Imam Shah's shrine at Pirana

  Note: They may change the names of the above factors, change definitions, change documents, but permutations and combinations of the above factors (including with the changed names) is where their identity will ultimately rest.
- Satpanth watchers, believers and people having soft corner towards them, need to keep a close vigil on the three factors mentioned above.

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Pain of a Hindu

Seeing one Hindu drifting towards Islam would be painful to any Hindu, but if Satpanthis associate with them, then because of their conversionary activities, they would spoil other Hindus, causing even more damage.

Hence, K.K.P. Community, by severing ties with Satpanthis, has chosen to accept the option which causes least damage.

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THANK YOU

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See Below

વર્ષ ૧૯૩૫ નો મુંબઈ હાઈ કોર્ટનો કેસ છે.
જેમાં લેવા પાટીદાર સમાજે ધર્મના આધારે સતપંથીઓ ને સમાજ બહાર કરેલ હતા અને કોર્ટે ચુકાદો આપ્યો, જેમાં મુખ્ય મુદ્દા હતા...
૧) કોર્ટને સમાજના લીધેલ નિર્ણયોમાં હસ્તક્ષેપ કરવાનો કોઈ અધિકાર નથી.
૨) સમાજના નિર્ણય અટકાવવાનો પણ કોઈ અધિકાર નથી.
૩) સમાજ બહાર કરેલ વ્યક્તિને મિલકતમાં ભાગ મળી શકે નહિ.

A. I. R. 1935 Bombay 361

MURPHY AND BARLEE, JJ.

Devchand Totaram Kirange and *another*—Plaintiffs—Appellants.

v.

Ghanashyam Sakharam Chaudhari and others—Defendants—Respondents.

First Appeal No. 289 of 1928, Decided on 15th January 1935, from decision of First Class Sub-Judge, Jalgaon, in Special Regular Civil Suit No. 497 of 1924.

(a) Jurisdiction — Civil Court — Whether particular cult is within Vedic religion or not—Civil Court is not competent to decide —Civil P. C., S. 9.

The civil Court is not competent to decide whether a cult is within the Vedic religion or not. It is not for the Courts to decide that the Satpanth cult is abhorrent to the feelings of the

leva patidar caste as a whole. That is a question for the caste itself. [P 362 C 2]

(b) Limitation Act (1908), Arts. 36 and 24 —Suit for compensation for exclusion of plaintiff from their civil rights in caste is governed by Art. 36—Caste.

A suit for compensation for exclusion of the plaintiffs from their civil rights, if occasion arises for their exercise, in the administration of the caste funds, and the benefits, of being able to scrutinize the caste accounts, is mainly intended to vindicate rights of plaintiff as members of caste and is governed by Art. 36 and not by Art. 24. [P 363 C 1]

જો સમાજ કોઈ સભ્યને સમાજ બહાર કરે તો કોર્ટને અટકાવવાનો કોઈ અધિકાર નથી.

(c) Caste— Properly assembled panchayat has jurisdiction to outcaste members committing caste offences— If proceedings are in order, civil Court cannot interfere.

A properly assembled caste panchayat has jurisdiction to outcaste members of its community who have committed caste offences and when the panchayat's proceedings are in order and consonant to natural justice, Courts of law cannot by decree interfere with them. [P 364 C 2]

(d) Caste—Panchayat — Courts cannot lay down rules as to procedure.

Courts cannot lay down rules as to the procedure to be followed by a caste panchayat in such matters which are for the panchayat itself. [P 364 C 2]

(e) Caste –Panchayat—Notice to members of caste— Standard cannot be that of civil Court.

The standard of notice of caste meeting cannot be that of a civil Court to a party to a suit and if it is found that actually there was a widespread notice of a meeting in the customary way, enabling a substantial proportion of the caste to attend, the requirements of natural justice are broadly satisfied. [P 365 C 1]

સમાજની કાર્ય પ્રણાલી નક્કી કરવાનો કોર્ટને કોઈ અધિકાર નથી.

M. R. Jayakar and *W. B. Pradhan*—for Appellants.

A. G. Desai—for Respondents.

Murphy, J.—These two first appeals have very similar subject-matters and have been heard together as the two suits were tried together in the Court below. They turn on the constitution of the leva patidar caste and its government. The leva patidars were migrants from Gujerat to the north-east of the Khandesh District in the Yaval taluka and some of the caste have gone beyond and into adjacent villages in the Nizam's Dominions and Berar. The headquarters of the caste are at Padalsa and there the kutumb-nayaks, or representatives of the leading families, reside. These by turn are leaders of the caste, and summon the caste panchayat and also issue its decisions. A panchayat is convened by sending a summons in the form of a notice, in a book kept for the purpose, by messengers from village to village, till all those in which leva patidars are living have been served. The messenger takes the book to the leading man of each village and he, and sometimes other leading men as well, sign it in token of acknowledgment, and, it is then these persons' duty to communicate the notice of the meeting to their fellow villagers.

The point we are concerned with is in reality a caste question. The bulk of the leva patidar caste are ordinary Hindus under Brahminical guidance, but the caste also includes many sects or special cults. The one in question here is that of the Satpanth, which expression means the "truth faith." This cult is said to have been founded in the fifteenth century by a Mahomedan saint named Imamshah. He performed a miracle, which had the effect of converting a certain number of leva patidars to his teaching, and the cult has flourished ever since. Its headquarters are near Ahmedabad where the saint was buried, and his tomb is in charge of his descendants, described in the evidence as the "Syeds." A Hindu "kaka" or religious head of the sect also lives at Pirana and serves his co-religionists. A second seat of Satpanth is at a place called Bahadurpur. This was founded by a grandson of Imamshah and is called the new Satpanth. Except for there being no Hindu teacher, it is, as far as we can gather, a portion of the main Satpanthi cult. Satpanthis are not born into the cult, but become so by initiation and the cult has some scriptures and also certain rites which are described in the evidence, and a comprehensive account of the cult and its history is also to be found in the Ahmedabad District Gazetteer.

સતપંથનો મુદ્દો છે.

ઈમામ શાહ મુસ્લિમ હતા અને હિંદુઓને વટલાવ્યા હતા.

લેવા પાટીદાર સમાજે સતપંથને બિન હિંદુ ધર્મ જાહેર કર્યો હતો અને તે પ્રમાણે સતપંથી લોકોને સમાજ બહાર કર્યા હતા.
કોર્ટના પ્રમાણે કોર્ટને ધર્મ હસ્તક્ષેપ કરવાનો અધિકાર નથી.

The main question now agitating the leva patidar caste is one which we are not competent to decide. It is whether this cult is within the Vedic religion, or not? The leva patidar caste has decided that the Satpanthis are not Hindus and has outcasted them; and the two plaintiffs have sought redress through the Court. This has been denied them in the Court below, the learned trial Judge holding that the meeting which outcasted them was properly convened and regularly held; and also that the suits were time barred. As to this last finding we disagree with the learned Subordinate Judge. His view was that

since the suits were in the nature of ones for damages for defamation, Art. 24, Lim. Act, applied.

The resolution outcasting the plaintiffs was come to on 2nd December 1922, and the suits were filed on 20th November 1924, more than a year from the date of the cause of action. But if the plaint is read carefully, it is clear that the suits were not for relief on this ground, though allusion to such a wrong have been made in the plaint. The ruling case in this Court on suits for relief in which caste questions are involved is 26 Bom 174 (1) in which Chandavarkar J. laid down, broadly, the three classes into which they can be resolved, and the plaint draftsman must have had this ruling in mind and been aware that a suit based on defamation was then barred. We think the Article applicable is 36, as the plaints as framed are for compensation for exclusion of the plaintiffs from their civil rights if occasion arises for their exercise, in the administration of the caste funds, and the benefit of being able to scrutinize the caste accounts., These are remote benefits, hardly assessable to compensation, but Mr. Jayakar has told us that it is not cash the plaintiffs seek but the vindication of their position as Hindus.

The history of the caste schism goes back to plaintiffs' father's time. In 1905-06 the question of Satpanth was, as far as we are concerned, first raised. A very large caste meeting was convened at Padalsa, and it is contended for one side that the meeting condemned the cult itself as being extra-Vedic; and by the other, that all that was disapproved of was some of its practises which savoured of Muhammadanism. The Satpanthis of the day recanted either their belief or the practices disapproved of according to the view one takes and no one seems to have been excommunicated then. Unfortunately the caste resolution of 1906 is not available to us. The original is either lost or it has been suppressed by the defendants' side. A copy from the copy in the Faizpur caste drafter was tendered to the learned Subordinate Judge and rejected as inadmissible. We must gather the purport of the decision from some of the witnesses who were present, and here we think that a distinction has been drawn in the arguments which could hardly have been present to the caste meeting. The caste is one of cultivators, and as the record shows many of them are even now illiterate. We think they could hardly have distinguished between the dogma of the cult and certain of the practices of its followers. There is in any case a strong tradition in the caste that what was condemned in 1906 was the cult itself, and we think it must have been so.

After this nothing much in this connection seems to have happened in the caste, though plaintiff's father was fined Rs. 2,000 for not having closed the Satpanth dharmasala at Faizpur, as he had agreed to do. In 1919 it was discovered that five or six castemen had again lapsed into the Satpanth cult. They were reported and outcasted on the basis of the resolution of 1906, and plaintiff Totaram himself took an active part against the backsliders in that year, see Exs. 51 and 52 signed by him as well as many others, reporting the names of these persons to the kutumb-nayaks. Part of the arguments for plaintiffs is based on these letters as showing that what was then dealt with was the Bahadurpur Satpanth cult and not the old one; but the references to a new Satpanth, may only mean a new recrudescence of it. Nevertheless these five and others gave a caste dinner in the dharmasala of the cult at Faizpur, and this festivity led to 56 more persons of the caste of that place being outcasted, besides others from the neighbouring villages. It has been strenuously urged in this Court, as in the one below, that the five or six fresh Satpanthis were converts to the new and not the old Satpanthi; that is, the Bahadurpur one, but the learned Subordinate Judge has not accepted this argument. In fact there seems to be no real distinction between the two beliefs and we accept his view.

The large number of outcastes so created has led to difficulties in the caste over betrothals, marriages and the status of widows. We are told that betrothals have been denounced, marriages refused, and widows recalled to their parents' houses. It was to settle these difficulties that the caste meeting

1. Nathu v. Keshawj, (1901) 26 Bom 174=3 Bom L R 718.

ફૈજપુરની સતપંથ ધર્મ શાળા બંદ ન કરવા બદલ રૂ. ૨૦૦૦ નો દંડ

જુનો અને નવા સતપંથમાં કઈ ફરક નથી

of 1922 was convened. The two plaintiffs were present at this meeting, and took with them to it their legal adviser, but this person not being a leva patidar was not allowed to address it. The plaintiffs themselves however did so. Their main contention was that the question whether their beliefs were extra-Vedic or not, had never been properly examined by any person competent to decide it, and they urged that it should be referred for the opinion of the Shankaracharya. But these arguments were brushed aside and they were told that if they wanted that authority's opinion, they could themselves procure it. The meeting passed six resolutions.

The record of its proceedings opens with a recital of its having been summoned. There is next a preamble stating that in connexion with Satpanth a meeting had been held in 1906, at which it had been resolved that the Satpanth religion was outside the pale of the Vedic religion, and that all persons of the caste should give it up. It next states that Satpanthis then confessed and abjured the cult : but that thereafter some persons had again gone back to it and had been outcasted, as had some more who had dined with the outcastes, and that for this reason marriage ceremonies of relatives of the outcastes were impeded, and in order to solve these difficulties the resolutions which follow were arrived at.

The first resolution recites that of those outcasted, some on purging their heresy have been readmitted, but that those who have not are outcasted as will be all who help them. The second resolution states that those who have formed marriage alliances (really arranged betrothals) with Satpanthi families are authorized to break them off. The third resolution states that widows in Satpanthi families may be recalled to their parents' houses. The fourth provides a time limit within which absent Satpanthis may recant and surrender to their village panchas, who shall transmit a list of such persons to the head panchas. The fifth requires the village panchas to explain the resolutions to absentees from the meeting and more particularly to the followers of the cult or those connected with them, or suspected of it, and to take and record their signatures. And the sixth directs the kutumb-nayaks at Padalsa to prepare a list of outcastes and of those who resuse to comply with the caste's decition, or to give effect at once to the letfers of excommunication. Next comes a note evidently later than 3rd January, the limit for abjuring the cult, saying the lists have been received and annexing a list of those outcasted. The two plaintiffs were accordingly outcasted. This is a precis of the history of the plaintiffs' grievances.

There is no doubt that a properly assembled caste panchayat has jurisdiction to outcaste members of its community who have committed caste offences, and that when the panchayat's proceedings are in order and consonant to natural justice, Courts of law cannot by decree interfere with them. On their face these proceedings appear to be quite regular. They have been attacked on the grounds, that plaintiffs were not given an opportunity to show that their beliels in fact were not repugnant to the Hindu religion, and that the meeting itself was not properly called, as notice of it was not sent to all the villages where leva patidars reside.

As to the first question it would, no doubt, have been within the competence of the panch to seek the opinion of the Shankaracharya or any other authority on the question, or to take evidence on it and so to decide the point, but Courts cannot lay down rules as to the procedure to be followed by a caste panchayat in such matters, which are for the panchayat itself. The Satpanth cult is in fact wellknown. There is a long account of it in the Gazetteer for the Ahmedabad District, and we do not suppose that its tenets were not known to the caste. Moreover, in 1906, there had clearly been a long debate about it, and the meeting in 1922 proceeded on the footing that that panchayat had already made a decree, and that what it was doing was the enforcement of this decree against backsliders and newly won adherents of the cult, who were offered an opportunity to recant, the alternative being to leave the caste. We think there was jurisdiction to act as the panchayat did.

As to the second objection, the system of convening meetings has been described. Messengers were sent with a notice of it to a certain number of vil-

કોર્ટનો નિષ્કર્ષ:
કોઈ વ્યક્તિ, જ્યારે સમાજનો ગુનો કરતી હોય, ત્યારે તેવા વ્યક્તિને સમાજ બહાર કરવાનો અબાધિત અધિકાર, સમાજની નિયમ પ્રમાણે બોલાવેલી અને નિયમ પ્રમાણે ચલાવેલી, સભા ને હોય છે. કોર્ટોને હસ્ત ક્ષેપ કરવાનો કોઈ અધિકાર હોતો નથી.

સતપંથ વિષે ૬ કડક ઠરાવો પસાર કરેલ હતા. તેમાં નોંધ પત્ર હતા... ૧) થયેલ લગ્નને પણ તોડવાની અનુમતિ આપેલ હતી ૨) સતપંથીઓને સમાજ બહાર મુકવામાં આવેલ હતા.

lages, the leading man in each of which had to endorse the messenger's book with a kind of receipt of the notice. In other cases, according to the evidence "chits" were sent to villages where weekly bazaars are held, and post-cards to distant ones, and the villages in Berar got notice through the kutumbnayak of Datala which is apparently their headquarters. These were the customary modes. According to the plaintiff there are ninety-seven villages in Khandesh and sixty-seven in Berar and Nemad where leva patidars live, but some are probably only hamlets and the number must vary from time to time. There is in fact no real census, and no good ground on which to find on this point. The learned Subordinate Judge thought that the Satpanthi groups refused to acknowledge the notice and to sign the book, but found that eighty-four villages got notice, through the thakoors or messengers and that the representatives of eighty-seven villages were, in fact, present at the meeting of 1922.

મિટિંગની નોટીસ જાહેરમાં બહાર પાડી હોય, જેનાથી મોટી સંખ્યામાં લોકો આવી સકે, તો કાનુનની દૃષ્ટિએ એ પૂરતું છે.

Here again it is clear that the standard of notice of a caste meeting cannot be that of a civil Court to a party to a suit; and that if it is found that actually there was a widespread notice of a meeting in the customary way enabling a substantial proportion of the caste to attend, the requirements of natural justice are broadly satisfied, and this is the learned Subordinate Judge's finding, with which we are not prepared to interfere. But the learned Subordinate Judge has also found that though allegations as to the irregularity of the meeting are now made, this is an afterthought, and that at the time no protest on this point was made as appears from Ex. 140, which was a pamphlet published afterwards as an appeal to the whole of the Hindu community, with a full statement of the Satpanth cult's position, the point taken in it being, not that the meeting had been irregularly convened, but that it had refused to listen to arguments, or to consult the Shankaracharya. In fact, the finding is that the panchayat's jurisdiction had been submitted to by the plaintiff. We agree. But even had this not been the finding as to the jurisdiction of the panchayat and the regularity of its proceedings, we think that on the frame of the suit it was not possible to give the plaintiffs any relief. The defendants are said to have been impleaded as being leading men of the caste, and some of them have said in their written statements that they voted against the proposal that the two plaintiffs and others be outcasted because they were Satpanthis, and that they were overruled by the majority.

Had the suit been framed for damages for slander, it might have been possible in certain circumstances to give the plaintiffs decrees on that basis, against persons who took part in the defamatory proceedings; but such suits were time-barred when these were brought. Had the suits been for declarations that the proceedings of December 1922 were void, and had they been brought against the defendants as representatives of the caste, some other remedy might have been open to the plaintiffs. But, on the facts, even had the plaintiffs been able to show that the panchayat meeting of 1922 had no jurisdiction and had been irregularly convened and had decided in contravention of the rules of natural justice, we feel that no relief could have been given to the plaintiffs. In Appeal No. 289 plaintiff Devchand Totaram's grievance is that defendants have denied his civil rights of managing and supervising the caste property and caste funds, for which wrongs he claimed Rs. 3,000 damages; and Rs. 2,250 for the defendants having broken the marriage engagements of his sons and daughter (the actual persons breaking off the betrothals being defendants 1, 2 and 3).

But in the course of the trial of the suits, as appellants' learned counsel, Mr. Jayakar, admitted, the questions of caste rights and damages were lost sight of—there is nothing to show that every leva patidar has as by birth-right a part in the management of caste property, or caste funds, if there be any—for these must clearly be managed by some sort of a committee to which a particular leva patidar may never be nominated or elected, and at most the right would be some sort of voice in such nomination or election; but there is no evidence as to how caste funds are managed, or to show that the plaintiffs were ever excluded from management, or denied the right of supervising the funds. The grievance as to the breaking off of betrothals is rather like a suit for damages for

breach of promise of marriage; but this is another of the pleadings which seems to have been forgotten at the trial and there is no issue upon it and no finding.

Plaintiff Totaram Badhu's suit is similar, though the damages are put at Rs. 30,000. In the plaint the cause of action is that the defendants have unjustly and without any justifiable reason outcasted the plaintiff, and so deprived him of all his civil rights appertaining to the community, and his right to look at or scrutinize the caste fund accounts. But there is nothing to show what the funds are, and what the accounts may be; or evidence to prove that he has ever been refused any such rights. It may of course be said that the act of outcasting the two plaintiffs itself involves a loss of these privileges, but we think that something more is needed. There must clearly be an occasion in each case in which the plaintiff sought to exercise these rights and were refused, and the remedy would clearly be a declaration and injunction against the caste as a whole, sued in a representative suit, but this is not what has been sought. But even such a declaration and injunction seem to be ineffective remedies in the case of such shadowy and vague rights as the plaintiffs have sought to enforce.

The learned Subordinate Judge seems to have been unnecessarily harsh to plaintiff Totaram—he has applied to him the, as far as we can see, undeserved epithets of bare-faced liar, turn-coat, time server and thorough hypocrite, while though he may have been inconsistent, he and the second plaintiff are really fighting on a point of faith. It is not for the Courts to decide, as the learned Subordinate Judge has nevertheless done, that the Satpanth cult is abhorrent to the feelings of the leva patidar caste as a whole. That is a question for the caste itself, and we think that it has decided it, and that its procedure in coming to a decision was not so irregular and contrary to the dictates of natural justice, and that, however the plaints may be framed, what they raised was really a caste question outside our purview. We think the plaintiffs must fail. We confirm the lower Court's decree and dismisss these two appeals with costs.

Barlee, J.—I am unable to agree with the finding of the Subordinate Judge on issue 1, i. e. whether the Court had jurisdiction. The learned Subordinate Judge has relied on 26 Bom. 174 (1). In that case Chandavarkar, J., held that a suit raising a caste question in which the plaintiff complained of the loss of rights of property or office or of defamation was cognizable by a civil Court; and he went on to say:

> If a caste has funds or property which is controlled by all its members and one of its members is excommunicated, he can sue for his right to control it or have a voice in its management and a civil Court can give him relief because he has a civil right.

This, it seems to me, means no more than that a right of management of property is a right to property which can give a civil Court jurisdiction, and so far the statement of the law is unexceptional. But it is difficult to conceive a case to which it would apply, for an autonomous caste can make what rules it pleases, and may at any time hand over the management to its headman or a panch; and, as remarked by Batchelor, J. in 11 Bom. L. R. 1014 (2), a civil Court will not make a decree which can at any time be rendered nugatory, or, I may add, base its finding as to jurisdiction on a mere privilege which can be taken away. In my opinion, therefore 26 Bom. 174 (1) cannot help the plaintiff appellant as he has not based his claim on defamation and does not claim any right to property, apart from the right of management. Further he has admitted that the immovable property of the caste is managed by a committee and that no one has a right of appointment to the Committee (para. 40). The kutumb-nayak, he says, keeps the accounts of the caste. He places them before caste meetings, when every member has a right of inspection. This is as far as he can go. He does not claim that every member has a right of management. Clearly his case is not that visualized by Chandavarkar, J., where every member has a right of management. I think then that the learned Subordinate Judge was wrong and that the plaintiff has not shown grounds on which a civil Court can interfere. Again, I cannot find that the resolution of the caste gave the plaintiff any cause of action except defamation, which is

2. Jethabhai v. Chapsey, (1909) 34 Bom 467=4 I C 108=11 Bom L R 1014.

એક સમાજને જે નિયમ બનવા હોય, તે બનાવી શકે છે.

સમાજ બહાર કરેલ વ્યક્તિ ને મિલકત માં ભાગ મળે નહિ.

not pleaded as a basis for damages. I accept Mr. Jayakar's argument that if he proved an infringement of his right (injuria) he need not prove pecuniary loss (damnum). But there is no evidence that the infringement pleaded, i. e. exclusion from the management of the caste property, had occurred at the date of the suit. He was not at that date a panch and the most that can be said is that as he was not bidden to the caste meetings he had no opportunity of examining the accounts. This hardly seems enough. He could have asked to see them. In any case, the date of the cause of action entered in the plaint is 24th December 1922, the date of the resolution, and he has not complained of any tort apart from it. In other words, his suit is really based on defamation and exclusion from the caste and not on the deprivation of any civil rights.

I agree with my learned brother that an attempt was made to summon the whole caste with the exception of the Satpanthis to the meeting of A. D. 1922, but I am not satisfied that the Satpanthis were summoned. To my mind this does not affect the defence, for the purpose of the meeting was not to consider the question of Satpanth but to carry out the previous resolution of Samvat 1962 (A. D. 1905-06), and it cannot be necessary to convene the whole caste for the purpose of executing its decrees. The meeting of 1962 was regular, at any rate no technical objection to its resolution has been put forward. The complaint is only that the theological question was not considered on its merits by persons competent to decide it. This is probably true and a genuine grievance; but a civil Court cannot dictate to a caste the grounds on which it must act. If the leva patidars chose to say that no one who worships a Muhammadan Pir might continue to be a member, no one can challenge their decision. It appears to me then that the plaintiff's grievance dates back 30 years and it is much too late now for a civil Court to help him. It is also not competent for the civil Court to consider and decide the only point on which he asks a decision whether the Satpanth is within or without the Vedic religion.

Lastly, it has been argued that there is no admissible evidence of the purport of the resolution of 1962, since the book in which it was written has not been produced. There are three answers. Firstly, it is proved that the book has been lost and in consequence oral secondary evidence is admissible. Secondly, the resolution is not a contract or matter which had to be reduced to writing. So oral evidence is not excluded by S. 92, Evidence Act, 1872. The oral evidence too is primary. The witnesses were mostly illiterate, and were giving direct evidence of what they heard at the meeting and not secondary evidence of a document which they had read. Lastly the purport of this resolution was pleaded by the defendants and the plaintiffs in their counter written statement admitted it. It was not a fact which had to be proved. The appeals should be dismissed with costs.

K.S. *Appeals dismissed.*

અગર સમાજ નક્કી કરી કે મુસલમાન પીર ને માનવાવાળા વ્યક્તિ સમાજના સભ્ય ન રહી સકે, તો તે નિર્ણય ને કોઈ પણ પડકાર (challenge) કરી શકે નહિ.

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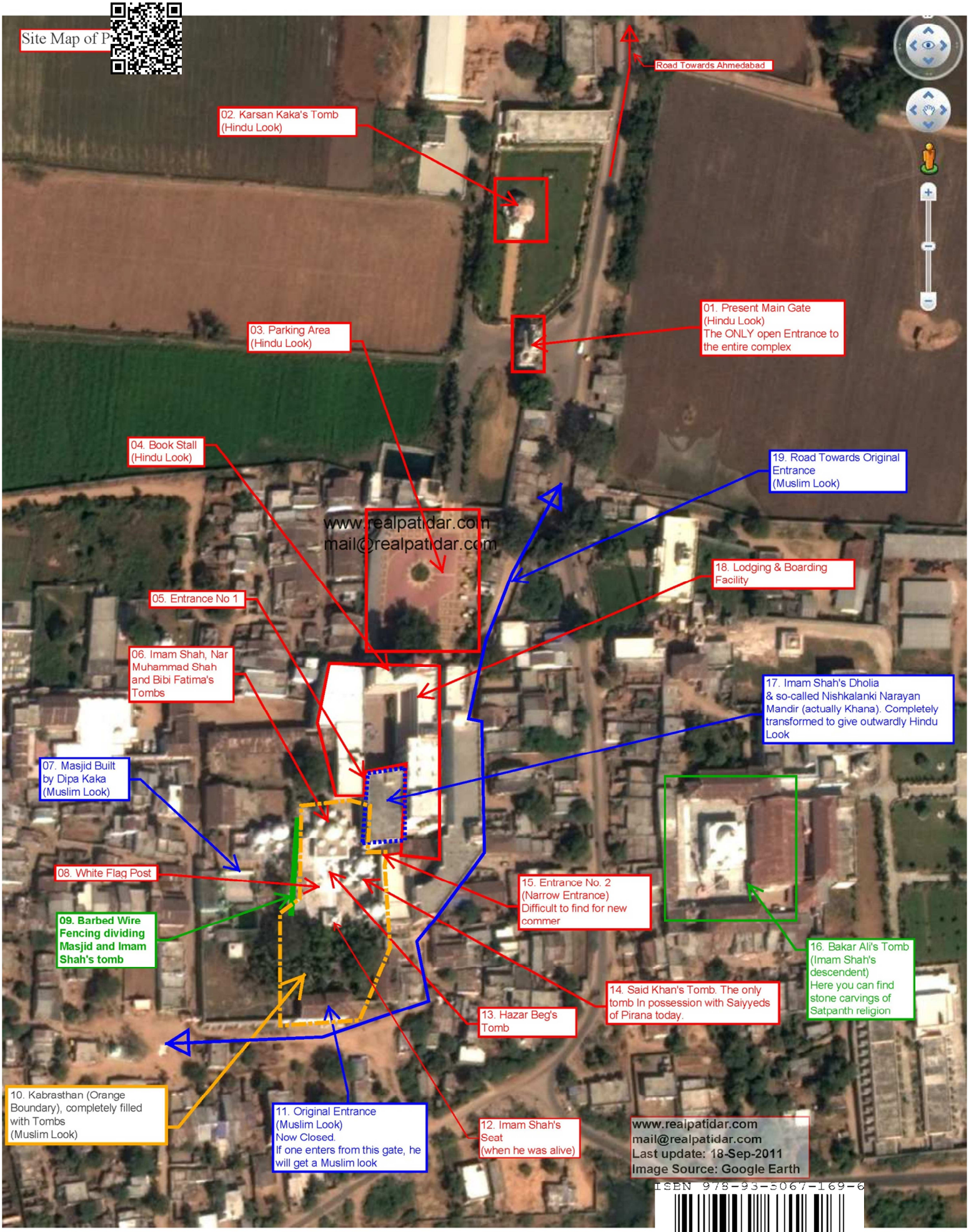
Site Map of P
Road Towards Ahmedabad
02. Karsan Kaka's Tomb (Hindu Look)
01. Present Main Gate (Hindu Look) The ONLY open Entrance to the entire complex
03. Parking Area (Hindu Look)
04. Book Stall (Hindu Look)
19. Road Towards Original Entrance (Muslim Look)
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05. Entrance No 1
06. Imam Shah, Nar Muhammad Shah and Bibi Fatima's Tombs
17. Imam Shah's Dholia & so-called Nishkalanki Narayan Mandir (actually Khana). Completely transformed to give outwardly Hindu Look
07. Masjid Built by Dipa Kaka (Muslim Look)
08. White Flag Post
15. Entrance No. 2 (Narrow Entrance) Difficult to find for new commer
09. Barbed Wire Fencing dividing Masjid and Imam Shah's tomb
16. Bakar Ali's Tomb (Imam Shah's descendent) Here you can find stone carvings of Satpanth religion
14. Said Khan's Tomb. The only tomb In possession with Saiyyeds of Pirana today.
13. Hazar Beg's Tomb
10. Kabrasthan (Orange Boundary), completely filled with Tombs (Muslim Look)
11. Original Entrance (Muslim Look) Now Closed. If one enters from this gate, he will get a Muslim look
12. Imam Shah's Seat (when he was alive)
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